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THE

OECONOMY OF CHARITY;

OR, AN

ADDRESS TO LADIES;

ADAPTED TO THE PRESENT STATE OF

CHARITABLE INSTITUTIONS

IN

ENGLAND:

WITH A PARTICULAR VIEW TO THE CULTIVATION OF RELIGIOUS PRINCIPLES, AMONG THE LOWER ORDERS OF PEOPLE.

By Mrs. TRIMMER.

IN TWO VOLUMES.

VOL. I.

LONDON:

PRINTED FOR J. JOHNSON AND F. AND C. RIVINGTON, ST. PAUL'S CHURCH YARD; G. G. AND J. ROBINSON AND LONGMAN AND REES, IN PATER-NOSTER-ROW; AND J. HATCHARD, PICCADILLY;

By Bye and Law, St. John's Square, Clerkenwell.

1801.

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TO THE

QUEEN.

MADAM,

HAVING experienced the efficacy of YOUR ROYAL PATRONAGE in the flattering attention which was paid to my former ADDRESS TO LADIES, on the ſubject of Charitable Inſtitutions, I could not reſiſt the deſire of producing my new OECONOMY OF CHARITY to the World, under the ſame favourable auſpices—By complying with a requeſt, which I was fearful would appear preſumptuous, after ſuch repeated indulgences of the ſame nature, YOUR MAJESTY has conferred an additional obligation

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ligation upon me, which demands my moſt grateful acknowledgments; and I hope, MADAM, that the permiſſion ſo graciouſly given me, to dedicate this work to YOU, will be conſidered by thoſe reſpectable characters, to whom the following pages are addreſſed, as a freſh inſtance of YOUR MAJESTY'S pious and benevolent regard for the intereſts of Religion, and the welfare of the Poor, which in the preſent day, ſtand in particular need of every ſupport that can be given them; and which already owe much to YOUR MAJESTY'S influence and example.

What happineſs muſt it afford YOU MADAM to reflect, that in an Age, when infidelity, and licentiouſneſs of manners have been ſpreading themſelves in all nations, and among all

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ranks of people, You have ſteadily adhered to the Faith and Practice of a Chriſtian in the moſt elevated ſtation.

That the choiceſt Bleſſings, and the ſweeteſt Conſolations of that Holy Religion which You have thus adorned, may be your conſtant portion in this world; and that they may be ſucceeded by the joys of Eternity, is the fervent Prayer, of

MADAM,

YOUR MAJESTY'S

moſt grateful,

moſt obedient, and

moſt humble Servant,

SARAH TRIMMER.

Brentford,
May 4, 1801.

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ADVERTISEMENT.

AS the following Work, though formed upon the ſame Principle, *differs greatly in its* Contents *from that which I publiſhed in the year* 1787 *under the ſame title, it is neceſſary for me to account for the alterations I have made.*

When I undertook to write THE OECONOMY OF CHARITY, *my firſt object was, to invite the attention of* LADIES *to the then* recent *Inſtitution of* Sunday Schools, *which I conceived would derive great advantages from their countenance and ſupport; but under the idea that this new ſpecies of Charity would lead to an intercourſe between the Poor and their ſuperiors, which would awaken the ſtrongeſt feelings of compaſſion in the hearts of the affluent, towards thoſe*

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whom they would find in a ſtate of ignorance, depravity, and wretchedneſs, beyond imagination; I ventured to add ſome deſultory hints towards improving the condition of the Poor, by making them more generally the ſubjects of private benevolence, *and by forming* Committees *and* Aſſociations *for their relief.*

During the interval that my ECONOMY OF CHARITY *was out of print (nearly twelve years) I have had frequent thoughts of republiſhing it, and indeed, many flattering applications have been made to me for a new Edition; but finding that all I had written concerning charitable inſtitutions for the* adult Poor *was ſuperceded by the numberleſs Plans which had been brought into effect by perſons of ſuperior abilities, little appeared to be left for me to ſay, excepting upon the ſubject of* the Religious Education of the Children of the Poor, *which*

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which forms a part only of a Syſtem of Charity.—*This part has employed my leiſure hours from the time I firſt became a Viſitor of* Sunday Schools, *till I have nearly completed* A Plan of appropriate Inſtruction *for the Poor; of which a* Proſpectus *was given to the Public, in the year* 1792, *in a Pamphlet, entitled,* "Reflections on the Education of Children in Charity-Schools, &c." *which was, in fact, a kind of* Appendix *to the* OECONOMY OF CHARITY, *though not* addreſſed to Ladies.

To this Plan of appropriate Inſtruction, *which extends itſelf to Charity Schools of all denominations, the* Firſt Volume *of my preſent* OECONOMY OF CHARITY *relates; and I have interwoven with my former obſervations and arguments in favour of* Sunday Schools, *and* Schools of Induſtry, *a conſiderable part of the Pamphlet above-mentioned, for the purpoſe of making my Plan fully*

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known. When the importance of the end they are deſigned to promote is duly weighed, I hope I ſhall not be charged with vanity for thus endeavouring to direct the attention of Ladies to Books of which I am myſelf the Author.

While my time and thoughts have been occupied on the ſubject of the education of the children of the Poor, a moſt happy Revolution, *I may call it, in the charitable world, has been brought about, through the united efforts of the members of a Society compoſed of ſome of the firſt characters in the kingdom, whoſe* Reports *conſtitute an* OECONOMY OF CHARITY, *in compariſon of which, my feeble attempt ſinks into inſignificance even in my own eſtimation; but actuated, as I truſt I am, by the ſame ſpirit, and feeling an ambitious deſire to be numbered with the* coadjutors *of this excellent Society, I have impoſed upon myſelf the pleaſing taſk of tracing its footſteps, with a view of engaging* Ladies *in the*

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the execution of those Plans, in which I conceive their talents may be employed with advantage to the community, and with satisfaction to themselves. — For this purpose, instead of enlarging upon the different modes of charity which are now in operation, I have, in the Second Volume *of the following Work, introduced* EXTRACTS, *chiefly from* the Reports of the Society, *but partly from* other sources of information, *and arranged them in a* regular series, *that Ladies, without the trouble of research, may see* at once *in what Institutions they may exert their benevolence with effect.*

What I can claim as my own, besides some occasional remarks, interspersed with the above mentioned Extracts, *relates chiefly to subjects which properly belong to the province of my sex, excepting the hints concerning* District Chapels *and* Sunday Gifts, *which I trust will not be*

deemed

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deemed impertinent, as they are offered with diffidence and ſubmiſſion.

The Appendix *to each Volume conſiſts of* EXAMPLES, *which are intended to ſhew that what I have taken the liberty to recommend, is really* practicable.—*All I have to fear, is, that ſome Ladies ſhould be diſheartened by the* number *of the charitable inſtitutions in which they are requeſted to take an active part; yet ſurely, this very circumſtance ſhould animate them to the undertaking, as it proves the importance of the* Female Sex *in ſociety. And who would ſhrink back with timidity from that duty which others (perhaps of inferior talents and influence) have performed with courage and ſucceſs?—Beſides, it is not expected that* each individual *ſhould engage in* every Plan *which is here exhibited; nor is it poſſible to do ſo, becauſe ſome of theſe Plans depend upon local ſituation. However, there certainly is, at the preſent*

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ſent time, an imperious call for the exertions of every member of the community of the higher ranks, to pay attention to the condition of the common people, and I truſt there is in the hearts of the LADIES OF THIS NATION *a diſpoſition to perform their part for the benefit and improvement of their indigent and ignorant fellow-creatures.—In this confidence, and with the borrowed aſſiſtance of abler advocates, I preſent my* Addreſs *on the ſubject of Charity to their candid conſideration.*

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THE

ŒCONOMY OF CHARITY.

If any period in particular calls for the exercise of Charity, the present times must be allowed to do so in an extraordinary degree, when objects of distress are multiplied beyond all calculation, and the number of benefactors considerably lessened, in consequence of the excessive dearness of provisions; by which, not only a restraint is laid upon the will of many who were formerly *cheerful givers*, but it is to be feared, that numbers of truly charitable persons, have lately been under the severe necessity of joining the train of supplicants, for a share in those public benefactions, to which, in their better days, they would gladly

have contributed. To the honour of the opulent in general, it must, however, be confeſſed, that in proportion as diſtreſs has increaſed, charity has abounded. To relieve the miſeries of the indigent in every poſſible way by the moſt œconomical means, has been made the ſtudy of the learned as a ſcience, whilſt many perſons of rank and fortune have condeſcended to appear in the character of *public Almoners**, dealing out with their own hands thoſe ſeaſonable ſupplies which their liberal bounty had contributed to furniſh. A Society has alſo been formed for the expreſs purpoſe of *bettering the condition of the poor*, under the patronage of THE KING†, which can boaſt amongſt its members ſome of the most diſtinguiſhed perſonages of the age, by whoſe individual exertions a variety of plans,

* At the ſoup eſtabliſhments in particular.

† For an account of this Society, ſee Vol. II.

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calculated to remedy the evils, and increaſe the comforts of a state of poverty, have been ſucceſsfully executed. This benevolent and important Society, by publiſhing from time to time *Reports* of the proceedings of its members in different parts of the kingdom, holds out powerful invitations to all who can command either time or money, to follow such excellent examples; and from the effects of the experiments which have already been made, there is reaſon to hope that by united endeavours we ſhall ſee, in the courſe of a few years, not only a great change in the outward circumſtances of the poor, but a proportionable reformation in their principles and manners.

In the liſt of ſubſcribers to the fund of this Society, I obſerve with great ſatisfaction the names of many Ladies; but as few are mentioned in the reports, I am apprehenſive that the natural diffidence of our ſex, frequently

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hinders Ladies from taking that active part in the execution of plans for the benefit of the poor, for which they are in some respects pre-eminently qualified. I am therefore induced once more to bring forward, with alterations, suited to what may be deemed a *new æra in the annals of Charity*, a work, honoured at its first appearance far beyond its merits, and which I have reason to hope, from the frequent inquiries that have been made after it, since it has been out of print, has not sunk into oblivion; and happy I am to find upon entering on the task of revisal, that such *additions* and *alterations* are become necessary as will render my ŒCONOMY OF CHARITY at its republication, in many respects a *new book*.

When I first took the liberty of addressing ladies on the subject of Charity, it was to submit to their consideration, some thoughts and observations upon the great advantages that would probably

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bably arise to society from their personal attention to the management of *Sunday Schools*, and *Schools of Industry*; and the distribution of *voluntary benefactions*: My present object is, to excite them to continue their favour with unremitting zeal to those establishments which already flourish under their patronage; to extend it to every species of *Charity Schools*; and to afford their ready assistance towards the furtherance of every plan for the benefit of the lower order of people, in which *female aid* may contribute to give them effect and permanency. In the prosecution of this design, I shall not confine myself (as formerly) to such arguments as my own limited observation and experience may suggest, for I am sensible, that the cause I have undertaken will be more effectually served, by occasional extracts from the works of authors of superior abilities and more extensive knowledge, who

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have written upon theſe ſubjects, and I ſhall take the liberty of adverting frequently to the *Reports of the Society for bettering the Condition of the Poor*, in order to point out to the particular conſideration of Ladies, ſuch plans as appear to me to preſent new occaſions for the exerciſe of their benevolence. But before I proceed to particulars I ſhall beg leave to offer a few general obſervations upon the neceſſity there is at this time for extraordinary attention to the education of the children of the poor; and the propriety and expediency of thoſe exertions which I am ſo deſirous to recommend.

In appointing different ranks among mankind, our all-wiſe and beneficent Creator undoubtedly intended the good of the whole; rich and poor, high and low are the work of his hand; they are equally the objects of his providential care, and he has made their happineſs and welfare to depend in a great meaſure

ſure on a mutual interchange of good offices, by appointing to each condition in life appropriate and relative duties; —to all in ſuperior ſtations juſtice, humanity, condeſcenſion, and charity: to the poor, honeſty, ſobriety, diligence, humility and gratitude. The general practice of theſe duties is neceſſary to produce that unanimity which ought to ſubſiſt amongſt a race of rational beings, and particularly among the profeſſors of a holy religion which ſtrongly inculcates univerſal benevolence; more eſpecially in times when attempts are continually making to deſtroy all ſubordination in ſociety, and to overturn all inſtitutions both human and divine.

I am very far from wiſhing to engage my ſex in the diſcuſſion of any ſubject of a merely political nature, but in thoſe things which concern the general good of the nation, they certainly are greatly intereſted; and it muſt be allowed that though women can neither enact laws,

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nor put them in execution, they may do much for the eſtabliſhment and ſupport of good order in a government; and as members of the community living under the protection of the laws, it is ſurely incumbent on them to uſe every means in their power for promoting that concord, without which there can neither be ſafety nor tranquillity; nor can it be juſtly thought inconſiſtent with the *female character*, for Ladies to exert their endeavours towards producing that good underſtanding, between the poor and their ſuperiors, which naturally ſprings from the interchange of benevolence and gratitude. It ſhould therefore be the laudable ambition of Ladies to ſerve their country, by uniting with patriotic and pious zeal, in every work for the public good in which their talents and influence can be uſeful, and I may venture to ſay, that it is ſcarcely poſſible for the wiſdom and philanthropy of the *other ſex* to concert a plan for charitable pur-

poſes,

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poſes, in which a department may not be found for the exerciſe of *female benevolence*; and to the honour of the nation it muſt be acknowledged that every eſtabliſhment which promiſes benefits to the needy and the wretched, finds friends and ſupporters amongſt the Ladies of Great Britain and Ireland, many of whom, by their perſonal attention to charitable inſtitutions in their reſpective neighbourhoods, have given evident proofs of what women are capable of doing for the good of ſociety, without going beyond their proper ſphere of action: Indeed there are ſome offices of charity which women alone can perform; and which conſequently they cannot, conſiſtently with their duty, omit.—Far be it from me to ſuppoſe that there is any want of inclination in thoſe Ladies who have hitherto remained inactive, for it is my happineſs to be able to bear teſtimony from the ſucceſs of my former appeal to their

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benevolence, that nothing farther is neceſſary to call forth the exertions of numbers than to point out the way in which they may be beneficial to the community; and, I am perſuaded that much good is done amongſt the poor by many who ſhrink back from public obſervation.

Whoever ſeriouſly conſiders the preſent manners of the lower order of people, muſt ſurely ſee the neceſſity of vigilant attention towards the riſing generation; ſince no leſs than the ſafety of the nation probably depends upon the education of thoſe children, who are now growing up to maturity, whoſe parents are not only incapable of giving them proper inſtruction, but are likely, it is to be feared, to lead them aſtray by their own bad example, if the hand of charity is not ſeaſonably ſtretched out to guide them in the paths of religion and virtue.

It

It is a general complaint that domeſtic ſervants, inſtead of being attached to their maſters and miſtreſſes, act merely upon ſelfiſh and mercenary principles; and that no confidence is to be placed in the lower kinds of labourers and workmen.—It is certainly of great conſequence to the welfare and happineſs of families to have faithful and conſcientious ſervants. But how frequent of late years have inſtances occurred of domeſtics being detected in league with houſe-breakers and thieves; of others who have ſet fire to their maſter's houses; eloped with conſiderable ſums of money, or betrayed important truſts? Does not every miſtreſs of a family complain that the expences of houſekeeping are conſiderably increaſed by the waſtefulneſs and diſhoneſty of ſervants; and is it not generally lamented that the frauds practiſed by labourers and workmen, keep their employers in a conſtant ſtate of ſuſpicion and uneaſi-

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rally endowed and ſupported, which furniſh inſtruction and employment for great numbers of poor children; nothing therefore appears to be wanting for the accompliſhment of this deſirable end, but to multiply theſe Schools—to ſee that the plan of inſtruction is ſuited to the condition of the children, and the circumſtances of the times in reſpect to religion—and that it is executed with judgment and kindneſs.

Charity Schools were firſt eſtabliſhed in England, at the beginning of the laſt century; they owe their origin to a project happily formed by one or two private individuals, and were firſt ſet on foot in the pariſh of St. *Botolph, Aldgate*, in the year 1688, as a ſpecimen only, which was by many diſapproved, and by others deſpaired of. However it ſtood its ground, and in the ſame year, a Charity School was founded, in St. *Margaret's, Weſtminſter*, and the example extended itſelf to other pariſhes,

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pariſhes, till by degrees the inſtitution ſpread through the two great cities, and from thence branched forth to many parts of the kingdom, ſo that in the courſe of ten years, there were no leſs than ſixty-four Charity Schools in London and Weſtminſter only, in which there were conſtantly inſtructed and maintained above fifteen hundred boys and girls. In remoter parts of the kingdom, there were at this period above a hundred and forty Charity Schools. Nor was this mode of Charity confined to our own nation only, it diffuſed itſelf through many proteſtant ſtates and kingdoms, and Charity Schools were ſet up in Holland, Switzerland, Ruſſia, Saxony, and even in Muſcovy *.

It could ſcarcely be expected, that Inſtitutions expreſsly deſigned to promote the knowledge and practice of

* For an account of one of theſe at Halle in Saxony, ſee the Appendix.

Chriſ-

Chriſtianity, and improve the morals of the people, ſhould be ſuffered to proceed, without oppoſition from the enemies of *Religion* in general, and of the *Eſtabliſhed Church* in particular, and accordingly from the beginning great pains have been taken on the one hand to prove, that it is contrary to the political intereſts of the nation to inſtruct the children of the poor; and on the other hand to counteract the benefits of theſe Schools, by the eſtabliſhment of ſimilar inſtitutions, in which the inſtruction is of a tendency to deſtroy the ſuperſtructure, which the others were intended to raiſe.

That thoſe whoſe contracted hearts can feel for none but themſelves, or who ſuffer their own children to grow up in ignorance of every thing that affects their eternal intereſts, ſhould object to the inſtruction of the poor, from the fear of bringing them too nearly upon a level with themſelves, is

not

not to be wondered at; but it is matter of ſurpriſe, as well as of infinite concern to ſuch as have candidly weighed the ſubject, when they hear ſentiments of diſapprobation reſpecting *Charity Schools*, from the lips of perſons, whoſe benevolent minds are perpetually alive to the tender feelings of humanity; whoſe hands are ready to relieve every ſpecies of diſtreſs, and who have a ſincere regard for Religion: there is no accounting for thoſe unhappy prejudices in minds ſo well diſpoſed, but from the ill management of ſome of theſe Schools, or the miſrepreſentations of evil-minded perſons.

But when the welfare of numbers is concerned, every benevolent perſon will, at leaſt, pauſe and examine both ſides of the queſtion, before he caſts an indiſcriminate cenſure, that may tend to deprive poor innocent children of thoſe advantages, on which not only their comfort in this life, but their eternal

eternal happineſs in a future world may depend. And who can maintain the poſition upon reaſonable grounds, that it is better to ſuffer the poor to remain in total ignorance of their duty, than to prepare them by proper inſtructions, for the part they will have to perform in Society; or who will engage, that the enemies of Religion will not take upon themſelves the taſk of inſtructing the children of the poor, if it is given up by its friends?

Happily for thoſe Inſtitutions, which are particularly diſtinguiſhed by the name of *Charity Schools*, they are fixed upon a firm baſis, which will, I truſt, ſupport them to the end of time: they will ſtand faſt as long as that *Church Eſtabliſhment* continues, to which they are a neceſſary appendage. The Providence of God has moſt wonderfully proſpered and protected them from the beginning, and will not, it is to be hoped, deliver them up as a prey into the

the hands of the enemy, either for deſtruction or perverſion. There is no danger of theſe Schools being annihilated, whilſt the Truſtees continue their kind aſſiduities, and the Society for promoting Chriſtian Knowledge its patronage;* whilſt their cauſe is ſo powerfully pleaded from year to year, by learned and pious Divines in the Cathedral of the metropolis, and in the Churches of thoſe Pariſhes to which the Schools reſpectively belong. Inſtead therefore of attempting to prove the expediency of theſe particular Schools by argument, I ſhall take a general view of the different Inſtitutions, which furniſh gratuitous inſtruction for the children of the poor; make ſome obſervations upon the prevailing ſyſtem of religious education for the lower order of people; and offer to conſideration, a plan of a dif-

* See an account of this Society in Vol. II.

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ferent nature, which, with the assistance of Ladies in the execution of it, would, I flatter myself, operate as a more effectual preservative of the rising generation from that corruption, with which unfortunately many of their parents are infected; and promote the practice of virtue upon well-grounded Christian Principles.

It is well known that those useful establishments called *Charity Schools*, have owed their chief support, from the beginning, to annual subscriptions and voluntary benefactions, collected at the preaching of Charity Sermons; we cannot therefore wonder that some of the trustees and managers of these Schools, from zeal for their welfare, should at first have viewed with a jealous eye the rapid progress of other institutions for the instruction of poor children, from an apprehension that the success of the one might interfere with the interests of the other, as they mutually

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mutually depend on the ſame means for ſupport. But the inſtitutions of modern date *Sunday Schools* and *Schools of Induſtry* have already exiſted long enough, to prove that theſe fears were ill-grounded: and it is much to be lamented, that inſtitutions reſpectively calculated, by their reflective and united benefits to complete the long-deſired end, of educating all degrees of people in the lower ranks of life, ſhould ever be regarded in the light of rivalſhip and competition. *Charity Schools* hold out ſuch ſuperior advantages, in ſome reſpects, as to give them a decided pre-eminence over all the ſubſiſting eſtabliſhments for gratuitous inſtruction, as the money collected for them, is uſually ſufficient to afford clothing to the children, as well as learning; and in many *Charity Schools*, the children are entirely maintained in the houſe, and ſome of them after-

afterwards apprenticed to trades and manufactures.

But *Sunday Schools* and *Schools of Induſtry*, though the emoluments of the children are leſs, are of equal importance with the above inſtitutions, as they afford inſtruction to unlimited numbers of children, who could not be admitted into *Charity Schools*, on account of the expenſe attending them: neither could ſuch multitudes be trained up as *Charity Children* are, without great injury to ſociety: for, however deſirable it may be to reſcue the lower kinds of people from that deplorable ſtate of ignorance, in which the greateſt part of them are ſuffered to remain, it cannot be right to train them *all* in a way which will moſt probably raiſe their ideas above the very loweſt occupations of life, and diſqualify them for thoſe ſervile offices, which muſt be filled by ſome of the members of the community, and in which they may

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may be equally happy with the higheſt, if they will do their duty.

Many ill conſequences are obſerved to ariſe among the higher orders of people, from educating the children of perſons, whoſe opulence is the fruit of their own induſtry, and who have made themſelves reſpectable without the aid of literary acquirements, with thoſe whoſe parents are of high rank and independent fortune; but this injudicious practice we cannot expect to ſee aboliſhed, while in the education of youth, ſo much regard is paid to externals, and ſo little to the regulation of the heart and the improvement of the underſtanding. It will, however, readily be allowed, that the children of the poor ſhould not be educated in ſuch a manner, as to ſet them above the occupations of humble life, or ſo as to make them uncomfortable among their equals, and ambitious of aſſociating with perſons moving in a higher ſphere,

sphere, with whom they cannot possibly vie in expense or appearance, without manifest injury to themselves.

But there are degrees of poverty as well as of opulence; and if it be improper to educate the children of the higher classes promiscuously, it surely must be equally so to place all the children of the poor upon the same footing, without any regard to the different circumstances of their parents, or their own genius and capacity. It would be thought cruel to send the child, or orphan, of a pious clergyman, or a respectable but reduced tradesman, to be brought up among the offspring of thieves and vagabonds, in the schools so happily and judiciously founded for those most wretched of all poor children, by the *Philanthropic Society*; and it would appear very absurd to send a boy designed for husbandry, to the *Marine Society* to be educated in the art of navigation. Yet nothing is

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is more common than to mix poor children together in *Charity-ſchools*, whoſe ſeparate claims to the ſuperior advantages which theſe inſtitutions hold out are by no means equal, and whoſe mental abilities will bear no compariſon.

It would be juſtly deemed very illiberal to refuſe to lads of bright parts, and uncommon activity of mind, the learning which *Charity-ſchools* afford, and conſign them to the labours of the field; but is it not equally injurious, both to ſociety and individuals, to condemn thoſe who are invincibly dull and ſtupid to literary ſtudies, as irkſome to them as the moſt ſervile occupations are to boys of quick parts and aſpiring tempers?

If there be among the poor children of a pariſh any who have been born to good proſpects, who have enjoyed in their earlieſt years the comforts of affluence, and who ſtill have reſpectable

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connections, it will be an act of particular kindness to place them in *Charity Schools*, where they will receive such an education as may hereafter prove a mean of restoring them to their former station. And if there be others whose bright genius breaks through the thick clouds of ignorance and poverty, reason and humanity plead in their behalf, that they should be indulged with such tuition as may enable them to advance themselves, by the exertion of their abilities, to a higher station, and fill it with propriety. It certainly would be very unjustifiable to deny such children a chance of bettering their condition.

For a considerable length of time it has been the usual custom to admit boys and girls into *Charity Schools* from the principle of easing the burden of their parents, without any particular regard to their capacity for learning. Indeed, before the establish-

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ment of *Sunday Schools*, there was no opportunity of giving them a probationary trial; but the happy period is at length arrived, which affords ſuitable inſtruction for poor children of all deſcriptions, for there is ſcarcely an employment or condition in humble life to which there is not a ſchool adapted; the great difficulty ſeems to be, to form an accurate judgment of the objects for each particular charity, in order to make a proper ſelection of them.

In *Charity Schools* a comprehenſive plan of tuition holds forth advantages for the *firſt degree* among the lower orders, who in theſe ſeminaries might be qualified for teachers in ſchools ſupported by charity, for apprentices to common trades, and for domeſtic ſervants in reſpectable families.

Day Schools of Induſtry, by mixing labour with learning, are particularly eligible for ſuch children as are afterwards to be employed in manufactures,

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and other inferior offices in life, as well as for training thoſe who are uſually called *common ſervants.*

And *Sunday Schools,* while they hold out religious inſtruction ſuitable to all degrees of poor children, furniſh a ſufficient portion of learning for ſuch as cannot be ſpared on week-days from the labours of the plough, or other occupations by which they contribute to the ſupport of families.

Sunday Schools may alſo ſerve (as was before hinted) as probationary ſchools to try the capacities of children previouſly to their admiſſion into *Charity Schools.*

Could this diſtribution of learning be univerſally made, I am perſuaded a very material objection to *Charity Schools* would be effectually done away: for by this means children endowed by nature with good capacities, would be put in the way to improve them; and others to whom liberal inſtruction would

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would be no benefit, would be prevented from losing that time over books which they might turn to more advantage by employing it in manual occupations.

If *Sunday Schools* and *Day Schools of Industry* were universally established, the education of the poor might be happily conducted; for then it would be no injury to them, upon the whole, to reduce considerably the number of scholars in *Charity Schools*, in order that the rest might be maintained in the house, and kept apart from companions unsuitable to those intended for what may be called the superior stations of humble life, as well as from their own parents, many of whom, it is sad to say! are but too apt to defeat the endeavours of those who instruct their children, by encouraging them in gossipping, tale-bearing, impertinence, and ingratitude; and very frequently by setting them examples of vice and pro-

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ſligacy. On this account it certainly would be for the advantage of thoſe charity children who are maintained in the houſe, if they could be entirely ſeparated from the *Day Scholars*.

The judicious meaſure of reducing the number of ſcholars for the purpoſes above mentioned, has been ſucceſsfully purſued by the truſtees of ſome of the *Charity Schools*; and the eſtabliſhment of *Parochial Day Schools*, ſhould it become general, will render it ſtill more practicable, becauſe the children who are excluded from the one, might be received by the other. But if *Charity Schools* cannot be put entirely upon this footing, they may ſurely be ſo contrived that all the children ſhould in ſucceſſion, enjoy the benefit of this *ſecluded education* for the laſt year or two of their being at ſchool, in order to receive that *degree* of *religious inſtruction* which Charity Schools were originally deſigned to afford.

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In founding theſe ſchools our pious anceſtors had evidently one great object in view, namely, to train the riſing generation of poor in the principles of the Reformed Religion, by making them thoroughly acquainted with the *Holy Scriptures* and the *Liturgy* of the Eſtabliſhed Church. For the accompliſhment of this purpoſe they conceived a conſiderable portion of time would be requiſite. Under this idea they thought proper to diſpenſe with *manual labour* in the early years of life, and, inſtead of contriving how to procure *work* for the children, they allotted to them taſks of a *literary nature* only, that thoſe who were educated by their bounty, might have full leiſure to purſue ſtudies of ſo much importance to their own eternal happineſs, and the intereſts of true Chriſtianity.

To promote ſtill farther their pious deſign of training the children of the poor in the knowledge and practice of

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religion and virtue, theſe truly Chriſtian patrons required that Charity Boys and Girls ſhould be conducted to Church on Sundays, Wedneſdays, Fridays, and Holidays; and that they ſhould be frequently and publicly catechiſed by the miniſters of their reſpective pariſhes.

Whoever gives this plan attentive conſideration will find that it was, upon the whole, properly calculated to anſwer the purpoſes for which it was intended, and well ſuited to the circumſtances of the times; and I ſubmit it to the determination of thoſe who are well-wiſhers to that Religion which our forefathers were ſo zealous to eſtabliſh and propagate, whether it would not be better to continue to educate a *limited number* of Boys and Girls, with the ſame regard to the genuine principles of the Church of England, as one mean to prevent the ſpreading of thoſe erroneous doctrines which ſtrike

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at the very root of the Chriſtian Religion, inſtead of attempting to make every *Charity School* a *Manufactory*. Not that I would wholly exclude manual employment (as I ſhall hereafter ſhew) but in theſe *endowed ſchools*, it ſhould be a ſecondary object, at leaſt as far as the emolument ariſing from the endowment will afford.

Charity Children thus educated might afterwards prove very inſtrumental to the propagation of true Chriſtianity. They would be eminently qualified for the offices of ſchoolmaſters and miſtreſſes in the various deſcriptions of Charity Schools, which very few of the preſent generation fill with propriety. —They would moſt likely make good apprentices, and conſcientious, faithful ſervants: ſuch ſervants as would deſerve to be preferred to the higheſt place in great families for their exemplary conduct, in which ſituations they would be able to continue the inſtruc-

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tion of ſuch boys and girls from the *Schools of Induſtry* and *Sunday Schools*, as ſhould be placed under them in the loweſt offices of domeſtic ſervices; and, in caſe of matrimonial connection, they would be capable of teaching their own children; which would eventually leſſen the expence of *Sunday Schools* at least, and, in a great meaſure, prove a ſubſtitute for them, if they ſhould unhappily fall into neglect.

I may farther add, that were the example of theſe perſons good in proportion to their knowledge, it would operate greatly towards bringing about that reformation of manners which all who wiſh well to their country cannot but be anxious to ſee; and the advantages in future to ſuch young perſons as may be inſtructed in *Sunday Schools* and *Schools of Induſtry*, will be inconceiveably great if the upper ſervants are capable and deſirous of contributing to their farther improvement, inſtead

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of corrupting their minds by improper diſcourſe, and leading them aſtray by bad example; as is now too commonly the caſe.

But although the ſame mode of inſtruction is ſtill in force, which was originally concerted by our pious anceſtors for the purpoſe of giving the children educated by charity, a competent knowledge of Chriſtianity, and to exerciſe them betimes in the practice of piety; it muſt be acknowledged, that the education of children brought up in Charity Schools, notwithſtanding the care which is taken to keep them from being infected with bad principles, is in general very defective; therefore a change of ſyſtem appears to be requiſite in the preſent times to accompliſh the end for which the ſchools were eſtabliſhed. In order to diſcover from what cauſe the imperfection proceeds, it will be proper to enquire what is now the general mode of giving religious

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inſtruction in theſe ſchools, which I conceive to be this. The children are at firſt taught to read in a *ſpelling-book* the leſſons of which conſiſt chiefly of ſentences in *figurative language* collected from the *Scriptures*, which they do not understand; as ſoon as they can read and ſpell a little, they are put into the *New Teſtament*, and when they have read this from beginning to end, they proceed to the *Old Teſtament*, and go through that in the ſame manner: without regard to any thing farther than improvement in the *art of reading*. They learn, by ſtated regular taſks, the columns of ſpelling in the Spelling Book; and in ſome ſchools they are taught Engliſh grammar, writing, and arithmetic. Once or twice a week the ſcholars are *catechiſed*, that is, they ſtand up in claſſes, and anſwer in rotation the queſtions in the Church Catechiſm, and explanations of it.—They learn, perhaps, beſides, chapters, prayers,

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prayers, &c. by heart, and are ſometimes taught pſalmody. They go to church twice every Sunday, and, where there is weekly duty performed, they attend alſo on Wedneſdays, Fridays, and Holidays. When the ſcholars leave ſchool to go out into the world as ſervants or apprentices, a Bible, Common Prayer Book, and Whole Duty of Man, are given to them; and it is ſuppoſed, from the years they have been at ſchool, they muſt neceſſarily be furniſhed with a competent ſhare of Chriſtian knowledge to enable them to read with advantage and improvement as long as they live.

How this ſyſtem anſwered at the firſt introduction of Charity Schools, is not eaſy to determine at this diſtance of time; but, for ſeveral obvious reaſons, we may ſuppoſe that it was more effective then than it is now; for it was very natural for thoſe whoſe zeal for the Reformed Religion led them to eſtabliſh

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eſtabliſh and endow theſe Schools, to continue their zeal towards the objects of their benevolence, to give perſonal attendance, and to examine the children themſelves, in order to ſee whether their deſign was properly executed. Add to this, that *public catechiſing* was much more generally practiſed in former times than it has been of late years, as a means of preſerving the principles of orthodox Chriſtianity from corruption. So that, moſt probably, the children who were firſt received into Charity Schools, had the benefit of more *verbal inſtruction* than thoſe who now fill their places: of courſe they were not left, as many of the latter are, to the diſcretion of teachers, ill qualified to explain difficult words and phraſes, and illuſtrate points of doctrine, which frequently require to be placed in a variety of lights, to be accommodated to the comprehenſion of children.

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How the laudable cuſtom of catechiſing fell into ſuch diſuſe, I will not take upon me to ſay. It has been imputed to the unwillingneſs of the poor to ſend their children to be catechiſed; but ſurely this cannot be juſtly urged againſt the teachers in Charity Schools, who ought not to have a matter of ſuch moment left to their option.

In many pariſhes the good old cuſtoms above mentioned are ſtill kept up through the piety and benevolence of the reſident miniſters and other truſtees, and a very manifeſt difference is obſervable between the children educated under theſe advantages, and thoſe who have them not; yet I hope I may be allowed to ſay, without giving offence, that there is room for improvement upon the original plan, even when conducted with the greateſt zeal and attention; and that where theſe are wanting, and the teacher is deficient

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cient in knowledge or judgment, whatever means can be deviſed to ſupply the deficiency of *verbal inſtruction*, have a reaſonable claim to the conſideration of the patrons of the poor, and the friends of Chriſtianity, who cannot be inſenſible of the dangers to which the riſing generation is expoſed in this age of controverſy and infidelity. The principal object which our pious anceſtors had in view, when they founded Charity Schools, was to preſerve the children of the poor from the corruptions of the *Romiſh Church*. The danger of ſeduction by Popiſh Emiſſaries ſtill exiſts: it is therefore eſſentially requiſite, that the children of the eſtabliſhed Church, ſhould be made well-acquainted with its peculiar doctrines, and with the principal errors of the Church of Rome, viz. the doctrines of *Saint Worſhip*, *Purgatory*, and *Tranſubſtantiation*, &c. which may be proved to be unſcriptural, merely

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by pointing out to the children as they are reading the Bible, the texts and paſſages, on which the doctrines of the Proteſtant Religion are founded; the predilection for the national Church, which they would gain by this means, would prove the beſt preſervative againſt the future attempts of Papiſts, to pervert their faith, ſhould any be made.

Had the pious founders of theſe Schools lived at times like the preſent, there is the greateſt reaſon to believe their zeal for the true Chriſtian Faith, would have made them equally anxious, to preſerve the children of the poor from the corruptions of *infidelity*, and the falſe tenets of fanaticiſm; for the doctrines of the *modern Philoſophers*, and thoſe of *Enthuſiaſts*, however different from each other, are alike inimical with thoſe of Popery, to the eſtabliſhed Religion; but it would greatly puzzle children to attempt to explain

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explain theſe doctrines to them, nor is it adviſable to do ſo any farther, than to let them know that the former are the very reverſe of *revealed Religion*, and cannot be embraced, without renouncing all claim to ſalvation through Chriſt; and the latter, ſuch as our Saviour and his apoſtles would condemn.

A general idea of the difference of opinions, betwixt the members of the *Church of England* and *Diſſenters* of various perſuaſions ſhould be given to theſe children; and they ſhould be made to underſtand, that they cannot depart from the *Church of England*, of which they were made members at their baptiſm, without committing the ſin of ſchiſm; but they ſhould at the ſame time be admoniſhed, never to entertain perſonal prejudices, or an intolerant ſpirit, againſt any of their fellow-creatures for difference of opinion, or to join in perſecution againſt them.

Children

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Children admitted into *Charity Schools* have uſually ſeveral years tuition.—What a happy opportunity does this afford for imparting to them a perfect knowledge of the principles of Chriſtianity! Surely *theſe* children at leaſt may be taught *every part* of that Holy Religion, which was deſigned by the divine Author of it for the Poor as well as the Rich.—There is no occaſion to confine *them* to what are uſually called the *moral parts* of the Scripture; neither is it in fact neceſſary to circumſcribe thoſe educated in *Schools of Induſtry* and *Sunday Schools* within ſuch narrow bounds.

Faith is a general concern as well as *morality*, for it is as plainly required in the New Teſtament. Our bleſſed Lord called upon all kinds of people *to have Faith*, and ſo far was he from deſiring that the *myſteries of the goſpel revelation* ſhould be withheld from the lower orders of people, that he vouch-

vouchſafed to inſtruct multitudes of them himſelf in the moſt ſublime truths of his Holy Religion.—He told them without reſerve, that he was the Son of God; that he was one with the Father; that he ſhould lay down his life for mankind; that there is a Holy Ghoſt, who is alſo one with the Father and the Son; and many other particulars: and he expreſsly enjoined his apoſtles *to preach the goſpel to the poor.*

From hence we may infer that the poor, in all ſucceeding ages, ought to be made acquainted, not merely with ſuch parts of Scripture as relate to *Moral Duties,* but with thoſe alſo which relate to *Chriſtian Faith;* and childhood is the proper ſeaſon for receiving the rudiments of religious knowledge, as well as of other learning.

I will venture to aſſert, from my

own

own experience, that it is as practicable to teach children *every point of Chriſtian doctrine, as the plaineſt moral precept* in either the Old or New Teſtament.—The preſent ſtate of religion in this country calls loudly for the experiment; and where can it be made with more propriety than in Charity Schools? which were at firſt eſtabliſhed for the expreſs purpoſe of training the poor in the genuine principles of the reformed religion.—But ſo far from deſiring to lead the poor into ſtudies above their capacities and comprehenſion, it is my wiſh to have them inſtructed in ſuch a manner, as to preclude all diſputations of a controverſial nature in their advancing years; by gradually inſtilling into their minds the great truths of revealed religion, with the *proofs* of them, and guarding them by *previous knowledge* againſt thoſe *objections* which they may afterwards

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wards hear.—It is not from their being taught *too much*, but from their knowing *too little*, that those of the lower order are drawn away from their *Bible* or their *Church*. The fatal effects of leaving them in ignorance have been sufficiently exemplified, it is time to try what careful instruction will do; and of all studies, that of the *Scriptures* must be allowed the most essential.

The great object in reading the inspired writings certainly ought to be, to derive *spiritual improvement* from them; but can this be done to good effect by ignorant children reading them in the usual way, either by themselves, or by alternate verses in a class? On the contrary, is it not a kind of profanation of the *word of God*, to make the sacred volume a mere *teaching book*; for children cannot easily learn by this practice, even to *read* with fluency and propriety, much less

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leſs to reflect on the power, wiſdom, and goodneſs of God in the works of creation, redemption, and providence. That it was the deſign of the Creator and Governor of the world, that children ſhould have an early acquaintance with his word, we may learn from the Scriptures themſelves.

It will readily be allowed, that next to the *Bible*, the *Common Prayer-Book* ſhould be explained to children in *Charity Schools*; and they ſhould be taught to uſe it with reverence. But how different is the caſe in general! *Charity Children* know, perhaps, when they go to Church, how to find the various parts of the ſervice, but thoſe pious perſons, who attend on week days, ſome of the churches, both in town and country, of which Charity Children form almoſt the whole of the congregation, have indiſputable proofs from the irreverent behaviour of the boys and girls, when the eye of the maſter

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maſter or miſtreſs is not watching over them, and the manner in which they make the reſponſes, that they neither conſider where they are, or what they go to church for; and yet it is more than probable, that theſe very children can repeat many paſſages of Scripture by heart, as well as the anſwers of the church catechiſm, and explanations of it, &c.

In making theſe remarks, I do not mean to impute *careleſſneſs* or *neglect* to the teachers; it is very likely they have done their duty to the beſt of their abilities: their ſcholars can read, write, and caſt accounts, and have learnt every thing uſually taught to Charity Children; we muſt therefore ſeek another cauſe to which the deficiencies here pointed out are aſſignable.—I do not ſcruple to ſay, that they are in a great meaſure to be aſcribed to the prevailing method of exerciſing the memories of children in learning by rote leſſons

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leſſons greatly above their capacities, and ſuffering them to read without reflection, inſtead of initiating them by ſuch ſimple inſtructions as would gradually unfold their underſtandings, and render their minds capable of receiving laſting impreſſions, concerning things of the utmoſt importance to their preſent and future happineſs.

The generality of *religious books*, now uſed in *Charity Schools*, were written by men of deep erudition. Such authors, accuſtomed to read the works of the learned, and to compoſe in elegant language themſelves, are apt to conclude, that what is familiar to their own cultivated underſtandings muſt be univerſally intelligible; but it is far otherwiſe—the totally illiterate require previous inſtruction to prepare their minds for thoſe leſſons, which, however good and excellent, are almoſt as obſcure to them, as if they were written in a dead language.

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It requires perſonal experience in the employment of teaching children of the lower claſſes of life, to enable any perſon to form an accurate judgment in reſpect to what they are capable of underſtanding: of this experience I have had a conſiderable ſhare, having for a number of years given regular attention to *Sunday Schools*; I have alſo had frequent opportunities of examining children brought up in *Charity Schools*, and am convinced that the latter, in general, do little more than ſtore their memories with *words* and *ſentences*, or at beſt obtain a few crude indiſtinct notions of the great truths of Chriſtianity, unleſs they are ſo fortunate as to have very intelligent teachers to aſſiſt them in their ſtudies by *verbal inſtructions*, ſuited to their tender capacities; the number of whom is proportionably very ſmall.

I would not be ſuſpected of entertaining a wiſh, to ſee the valuable and condeſcending

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deſcending labours of ſome of the firſt writers laid entirely aſide to make way for compoſitions unworthy of being compared with them. No! far humbler are my views; I only deſire to ſee the works of the learned rendered effectual by means of books, in a more ſimple ſtile, which may gradually lead on to them. Of ſuch books my publications for the children of the poor conſiſt; and I am much miſtaken, if the others will not be ſought with more earneſtneſs, and beſtowed to more advantage, after the minds of the ſcholars have been prepared for comprehending their important contents.

In reſpect to *Catechizing*, I believe in the generality of *Charity Schools*, little more is done, than to require the children firſt to commit the words of the *Church Catechiſm* to memory, and then to learn by heart the answers in ſome *explanation* of it; which being commonly above the comprehenſion of

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the ignorant, requires an explanation itſelf. In ſaying this, I do not mean to depreciate thoſe compoſitions, which the learned have furniſhed, and which are of eſtabliſhed reputation, for they are excellent in their kind, and may be uſed with great advantage, after the minds of the children have been opened; but excepting the little Tract entitled, *The Church Catechiſm broke into ſhort queſtions*, I do not know one, which is level to the capacities of ſuch children as are uſually taken into Charity Schools; and this carries them but a very little way in religious knowledge. Inſtead therefore of requiring the children to learn theſe books by rote, in an *early ſtage* of their education, I would recommend the reſerving of them for the *finiſhing part*; to be *read* by the ſcholars under the direction of their teachers, ſearching the Bible as they proceed through ſome of the firſt Sections, for the *Scripture proofs*, for I

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am confident, that very few children, who repeat these *proofs* in the explanation of the Church Catechism, have a clear conception of their meaning and design. But were the *clue* to be given, they would read these books with delight, as *dialogues upon religious subjects*; and if young persons had different Tracts of this kind put into their hands in *succession*, they would insensibly imbibe the principles of orthodox Christianity, and with the blessing of God, they would be secured throughout life from the attempts of infidels or schismatics, to draw them away from the Church.

The project of forming a *Practical System of Religious Instruction for the Poor*, which should be at once *comprehensive in its design*, and *easy in its application*, has been long in my thoughts. My first attempt towards it, was made in the *Sunday School Catechist*, and the *Sunday Scholar's Ma-*

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nual, two corresponding books, one of which contains *a series of Lectures on religious and moral subjects*, founded upon the Explanation of the Commandments in the Church Catechism, with *questions for the use of Teachers*; the other, consisting of the *same Lectures without questions* for the use of the Scholars. These books met with a most favourable reception, and they were adopted in many Schools, and still continue in circulation; but I have since extended my plan, and it now consists of the following Works, to be used in succession.

BOOKS FOR THE SCHOLARS.

The Charity School Spelling-Book, Part I. II.

An Abridgement of Scripture History, consisting of Lessons selected from the *Old Testament*.

An Abridgement of the New Testament, consisting of Lessons composed from the writings of the *Four Evangelists*.

The Sunday Scholar's Manual.

BOOKS

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BOOKS FOR THE TEACHERS.

The Teacher's Aſſiſtant, in 2 volumes.
A Scripture Catechiſm, in 2 volumes.

The following reaſons added to the obſervations already made, will, I truſt, be admitted as a ſufficient apology for this undertaking.

I am very ſenſible that there is already a great variety of *Spelling-Books*, by means of which, children have been taught to read and ſpell ſucceſsfully; but I do not know of one, to which I could have adapted the inſtruction, which it was my deſign to give in the other books: this difficulty induced me to compoſe a Spelling-Book myſelf, which, I truſt, has been found uſeful, as many thouſand copies have been circulated.

One article in particular, is not to be met with in other Spelling-Books—*Leſſons* with *Scripture Names*, intended to prepare the children for reading the *Bible* with fluency.

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In reſpect to the *Abridgements of the Old* and *New Teſtament*, to be uſed by learners, inſtead of the *Bible* itſelf, I ſubmit it to the judgment of the moſt experienced inſtructors, whether children gain a competent knowledge, even of *Scripture Hiſtory*, much leſs of the *Principles of Chriſtianity*, by reading the entire contents of the Sacred Writings without diſcrimination? And whether ſuch a method be not more likely to give them a diſtaſte for the Scriptures, than to excite in their minds a deſire to read and ſtudy them to the end of their lives?

To my apprehenſion, the moſt effectual method of conveying to young minds a real knowledge of the Sacred Writings is by means of *Selections*; which Selections ſhould be ſo contrived, as to teach thoſe parts of the Sacred Volume firſt, which relate to thoſe things upon which the whole of Religion

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Religion is built, and to proceed from them to ſuch parts, as relate more particularly to Chriſtian Faith and Practice.

On this plan the Selections have been made which I have offered to the public. In the *Abridgement of the Old Teſtament* are collected together ſuch parts of *Sacred Hiſtory*, as I thought moſt likely to engage the attention of children; and by the help of accompanying lectures, to eſtabliſh their belief in God as the Creator and Governor of the univerſe.

The *Abridgement of the New Teſtament*, contains a continued Hiſtory of our Saviour's life and doctrines, compoſed from the four Goſpels; and the correſponding lectures relate to the Faith and Practice of Chriſtianity.

The *firſt volume of the Teacher's Aſſiſtant*, conſiſts of *lectures* with *queſtions* relating to the *firſt rudiments of religious and moral inſtruction*, which are

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calculated for *general uſe*, having no particular reference to the peculiar tenets of the *Eſtabliſhed Church*, though properly introductory to them.

The *ſecond volume* conſiſts of lectures on the *Church Catechiſm*, the *Liturgy*, &c. The expediency of this volume, will, I truſt, be admitted, when it is conſidered that very few *Charity Children* underſtand the excellent Form of *Common Prayer*, in which they are ſo frequently called upon to join, and that conſequently they repeat the reſponſes without thought or reflection.

The *Scripture Catechiſm* conſiſts of lectures, in which the two volumes of *Scripture Leſſons* are explained.

To theſe will be added, as ſoon as I have leiſure to complete them; a book, conſiſting of *Scripture Extracts* for the children to commit to memory; and a *Practical Expoſition* of the whole of the Scriptures, particularly ſuited to the circumſtances of humble life, for the inſtruction

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inſtruction of the higheſt claſſes in the Schools, and for the future ſtudy of thoſe who have been educated in them.

When the Scholars ſhall have gone through this courſe of inſtruction, by means of the lecture books, I truſt, they will be able to *read* the *Scriptures* to advantage, to underſtand Sermons, Explanations of the Catechiſm, &c. and to improve their minds, by means of the many excellent books, which have been written for their edification by the learned.

Few of the teachers in Charity Schools are capable of giving *extempore inſtruction* on religious ſubjects, my principal aim therefore in theſe publications * has been, to ſupply the deficiencies of *Charity School Maſters* and *Miſtreſſes* where they exiſt; and to eaſe

* The ſecond Edition of the Teacher's Aſſiſtant is almoſt a New Work; the firſt volume contains only a ſmall part of the Contents of the two volumes of the firſt Edition, and the ſecond volume was originally intended as the third.

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the labours of the more intelligent. Nor will the courſe of inſtruction here propoſed appear too extenſive, I hope, when it is conſidered, that the greateſt part of it is to be given in the ſtile of *familiar converſation*, and will not occupy ſo much of the children's time as a more contracted courſe, in which they are required to commit to memory the words of the Explanations of the Catechiſm, &c. It is certainly proper that children ſhould have ſome taſks of this nature; but let me add, there are beſides *memory* other faculties in the mind, of even the meaneſt human creature, which require culture.

I have now given the outlines of my *Plan of appropriate inſtruction for the children of the Poor*, as far as it is completed; and am happy to ſay that through the patronage of *the Society for promoting Chriſtian Knowledge* (which has honoured the various articles of it with admiſſion upon the liſt of books circu-

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circulated by the ſubſcribing members) and the attention paid to them by many other reſpectable perſons, who eſpouſe the cauſe of thoſe for whom they were principally deſigned, I have reaſon to hope my humble labours will prove extenſively uſeful; but I am ſenſible that their continued ſucceſs muſt ever depend upon the zeal and judgment of others in the application of them; I therefore entreat *Ladies* to give me their countenance and aſſiſtance, by making trial of my plan.

I would by no means adviſe innovations upon the province of the *Clergy*, or derogate from the merit of thoſe gentlemen among the *Laity* who take an active part in the management of Charity Schools of any denomination, nor do I wiſh to ſee the office of *Truſteeſhip* for *endowed* or *chartered Schools* transferred to female hands, for I am well aware of the ſuperior advantages theſe inſtitutions derive from the attention

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tention of *Gentlemen* to their pecuniary intereſts and general arrangements; and I am alſo fully perſuaded that without ſuch influence and ſupport, Charity Schools would have long ago fallen to the ground; but I muſt be allowed to think that as *coadjutors* Ladies might be very uſeful, eſpecially in the religious education of the children.

The buſineſs of early tuition in all families is properly the province of mothers, but thoſe who are themſelves ignorant cannot inſtruct their offspring; the religious education of the poor, therefore, becomes the concern of women of ſuperior condition, and thoſe Ladies who are in the habit of teaching their own children are particularly qualified for this charitable office.

By inſtructing their own families, women acquire a pleaſing and eaſy method of communicating knowledge, which is more engaging to the young and ignorant than the graver method

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of learned and ſcientific men. Women are likewiſe acquainted with a variety of particulars, that fall immediately within their own ſphere, and which enable them to adviſe girls in reſpect to decorum of behaviour and propriety of dreſs; points of very eſſential conſequence to young females of every denomination. It is not ſufficient to teach poor girls the obligations of moral duties; thoſe who have never had the advantage of good example, require to be inſtructed minutely and incidentally how to practiſe them; and ſurely *women* are the beſt qualified to give theſe inſtructions, as they muſt be the moſt intimately acquainted with the receſſes of the female heart, and with the arguments that will the moſt forcibly excite a virtuous emulation in their own ſex, to excel in thoſe virtues which are peculiarly feminine. But the advantages of this particular exerciſe of Chriſtian Charity are not confined to

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thoſe who *receive inſtruction*; the benefit is reflected back on the *beſtower*, not only by awakening thoſe pleaſing emotions which ariſe from the practice of benevolence; but the mother, who from motives of piety inſtructs the children of the poor, will aſſuredly bring down the bleſſing of Heaven. The ALMIGHTY FATHER often, with the moſt abundant intereſt, rewards his ſervants *in kind* for the duties they perform. She, therefore, who extends her maternal tenderneſs to poor deſtitute children, may humbly hope to receive an hundred fold return of happineſs in the improvement of her own family, if ſhe is careful at the ſame time to train them *in the way in which Chriſtians ſhould go.*

But were there no reward to be expected, can a woman, accuſtomed to the exerciſe of maternal affection towards her own beloved offſpring, be indifferent to the happineſs of thoſe poor

poor children who have no means of learning their duty but ſuch as Charity affords? Can ſhe think of multitudes being devoted to ignorance and vice, and in danger of eternal miſery, and not ſtretch forth a ready hand to ſnatch them from ſo dreadful a fate? Will ſhe not rather afford every aſſiſtance in her power towards the ſucceſs of eſtabliſhments which are calculated to obviate theſe evils; to inculcate uſeful knowledge; to adorn the mind with thoſe Chriſtian graces, which will ſecure to ſuch as are doomed to ſuffer the miſeries of this life, eternal happineſs in a future ſtate?

But not to Mothers only would I confine the intereſting, the ſatisfactory office of inſtructing the children of the poor, *unmarried Ladies* may find in Sunday and other Charity Schools occaſions for exerciſing thoſe amiable qualities which are partly loſt to the world in a ſingle ſtate. Providence has exempted

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empted them from family cares; ſome of them live in affluence; many in eaſy circumſtances; their hours often hang heavy on their hands—how then can they employ their ſuperfluities both of time and money to more advantage, than in affording inſtruction and employment to poor children?

The preſent times furniſh many examples of ſingle Ladies, who by condeſcending to become *nurſing mothers to the Poor*, have greatly added to their own reſpectability and comforts; and may their numbers increaſe!

Charity Schools alſo furniſh occaſions for the practice of benevolence, to many perſons in humble or reduced circumſtances, whoſe education though not of the firſt rate, has enabled them to give inſtruction to the children of the poor, eſpecially under the direction of perſons of ſuperior knowledge; and ſurely theſe will gladly ſeize the opportunity of teſtifying their zeal for God's ſervice,

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ſervice, and their good will to their fellow-creatures.

Young Ladies may with peculiar propriety aſſiſt in the inſtruction of thoſe who are their immediate contemporaries, on whoſe future good conduct their own domeſtic comforts will greatly depend; and it is particularly incumbent upon them to do ſo, becauſe *they* will reap the fruits of their parent's endeavours to train up the children of the Poor in religious principles and virtuous habits, and nothing is ſo likely to promote harmony amongſt the different ranks in Society, as a proper intercourſe between young people of the higher and lower ſtations in life; and *Charity Schools* may be made very conducive to this end. If, therefore, we deſire to have our daughters hereafter ſerved with affectionate reſpect, let us take them to Charity Schools, where, by a thouſand little attentions which they will be happy to ſhew, they may

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may engage the gratitude of those whom they will perhaps have occasion to employ, and make them ambitious of being received into the service of Ladies, whose friendship and humanity they have already experienced: instead of forsaking their native homes, and exposing themselves to many temptations and dangers in search of lucrative places, as many a poor girl has done to her ruin!

When thus familiarized, young persons in the different classes of life, will entertain prepossessions towards each other perfectly agreeable to the Christian Œconomy. Those of inferior stations, if properly taught, will be disposed from religious principles to obey their future mistresses with cheerfulness; those of the superior orders to command their future servants with kindness; and thus habitually accustomed, the former to *receive*, the latter to *communicate* religious instructions,

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the difficulties which at preſent are in the way of thoſe who are deſirous of keeping up regular family devotions will vaniſh, and numbers will join together in Chriſtian houſeholds acknowledging the mercies of every day as it paſſes, and in imploring a bleſſing on their united endeavours to render acceptable ſervice to their Creator and Redeemer.

Or ſuppoſing that Girls ſhould not afterwards be ſervants to thoſe identical young Ladies to whom they are particularly attached, they will at leaſt have no prejudices againſt *Miſtreſſes* in general, as is too often the caſe with the ſervants of the preſent day; but having met with kindneſs from ſome Ladies, they will expect to find it in others; while ſentiments anſwerable to theſe will be entertained by the young benefactreſſes, and mutual good opinion is allowed to be an excellent foundation for family harmony.

But

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But it may be aſked, Are Girls, whoſe own education is not yet completed, qualified to be teachers of others? In anſwer to this queſtion I entreat, that the *objects* and *nature* of the inſtructions in *Charity Schools* may be conſidered. It is not intended that the children of the Poor ſhould be inſtructed in languages, geography, hiſtory, and other branches of a liberal education; but merely in ſuch a knowledge of their native tongue, as ſhall enable them to read the Scriptures; in the plain doctrines and duties of Chriſtianity; and in thoſe modes of conduct which may engage the favour of their ſuperiors—And in theſe days of *general education* few young perſons even in the middle claſſes of life are ſo deficient, as not to be able to aſſiſt in teaching the children of the Poor to repeat the Catechiſm, Prayers, &c.

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Perhaps it may be thought improper, that Ladies, in whom polished manners and elegance of expression are expected, should intermix with vulgar, low-bred children: I do not apprehend that any ill consequences will arise from this intercourse, for the contrast is so striking, that we may rather suppose it would excite young Ladies to pay a nicer attention to those graces which distinguish well-bred people.

The opportunities which the lower sort of children have of observing the manners of their superiors, may indeed tend to civilize them, so as to prevent their being disgusting, but can never refine them to such a degree, as to put them upon a level with young Ladies, who have a regard to real refinement, which has its origin in the heart.

It may farther be objected, that it will endanger health, to sit down in a room, surrounded by dirty children. This objection cannot attach to *Charity*

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rity Schools, for the Rules of thoſe Schools, particularly require perfect neatneſs in the children, and where this rule is infringed the influence of Ladies will reſtore the obſervance of it. But I will admit that at the firſt opening of a *Sunday School* or a *Day School of Induſtry*, this is ſometimes a very diſguſting circumſtance. Yet ſurely there is no ſuch *contagion in dirt* as ſome people are apt to imagine, for if there were, there would be a much greater mortality among the Poor than among the Rich, which I believe is not the caſe, unleſs when epidemical diſtempers prevail: and if we call to mind that neither diſeaſes nor death can ſtrike any individual without the direction of an over-ruling Providence, no apprehenſion of danger ſhould reſtrain Chriſtians from engaging in a work to which Providence ſo evidently calls them.

What

What ſelfiſh conſideration then ſhall reſtrain our zeal? What weak fears check us in our Chriſtian career? That omnipotent Being who can avert the ſecret ſhaft of the *noiſome peſtilence*, and *preſerve his ſervants alive while thouſands fall beſide them on the right hand and on the left*, ſhall be our ſafeguard. That merciful Saviour, whoſe footſteps we purſue, will be our guide. Let us not then deſpiſe poor children for a circumſtance which is perfectly excuſable in them, and probably more a misfortune than a fault in their parents: let us rather furniſh them with the means of cleanlineſs, and point out to them the comforts of it, and they will ſoon improve in their appearance to an aſtoniſhing degree; and their improvement in manners will keep pace with it; for we may obſerve that poor children have a greater regard to their behaviour, when they are decently clothed, and noticed by their

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ſuperiors, than when they are driven away to aſſociate only with their own abject claſs.

It may probably be ſaid that the condeſcenſion I recommend will encourage the lower kind of Girls to take freedoms with their ſuperiors; on the contrary, I can now appeal to the experience of many Ladies who have made the trial, for I am perſuaded they will declare that children, both *boys* and *girls*, who before the eſtabliſhment of *Sunday Schools*, were ſo rude that there was ſcarcely a chance of paſſing through the ſtreets without being inſulted by them, behave with all poſſible reſpect to their *Viſitors*. Indeed it is unreaſonable to imagine that poor children will become more inſolent from our endeavours to civilize them; and young Ladies may be inſtructed to conduct themſelves at the Schools in ſuch a manner as to preſerve the reſpect due to their ſtation, by keeping the children

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children at ſuch a proper diſtance as to maintain their own conſequence, at the ſame time that they treat them with encouraging kindneſs. Humility is a virtue eſſentially neceſſary to complete the female character; indeed a woman is not truly feminine without it; and Ladies have the moſt illuſtrious examples in our *Royal Family* and many of the *firſt Nobility*, that the higheſt perſonages may ſupport dignity without haughtineſs.

Let not young Ladies ſuſpect me of any deſign to abridge their true pleaſures. I am on the contrary intent upon increaſing their happineſs, and I will venture to ſay that in the practice of benevolence they will experience more ſubſtantial delight than the moſt faſcinating amuſements can afford; and they will at the ſame time, by viſiting Charity Schools, acquire ſuch uſeful knowledge as will afterwards greatly facilitate the taſk of educating their

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own children and governing their families. Neither let diffidence reſtrain them from attempting to teach the children of the poor, for humbler inſtruments than themſelves were employed in the firſt propagation of the Goſpel, and if they have a ſincere deſire of honouring their Creator, he will graciouſly accept the tribute of their early piety, and reward them with his choiceſt bleſſings. The proud, the vain, and the licentious, may direct their ridicule towards them, but conſcious rectitude will fortify their minds againſt it, and inſpire them with courage to perſevere.

I cannot quit this part of my ſubject without obſerving that one very important purpoſe will be anſwered by the attendance of young Ladies at *Sunday Schools*, the accuſtoming them to the religious obſervance of the *Sabbath-day*. I need not here remark how much the duty ſo ſtrongly enjoined by the

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the fourth commandment of the Decalogue, and enforced in other parts of Scripture, has of late years been neglected by all ranks of people, for this is a notorious fact. Neither is it neceſſary for me to expatiate on the indiſpenſable obligations which *Chriſtians* are under to ſpend the Sabbath in ſuch a manner, as may beſt anſwer the deſign of our great Creator in *bleſſing* and *ſanctifying* the *ſeventh day*; for theſe points have been fully diſcuſſed by abler pens than mine: but I cannot forbear ſaying, that the *higher claſſes of youth* ſtand in need of reformation in this particular as much as their *inferiors*, therefore it is doing them injuſtice not to provide for their religious improvement alſo; it is diſgracing them in the eyes of pious Chriſtians, it is depriving them of the beſt portion a parent can beſtow; it is expoſing them to the diſpleaſure of God, to leave them at liberty to abſent themſelves

ſelves from public worſhip—to make frivolous viſits—to join parties of amuſement, whilſt we are endeavouring to educate the poor for heaven!

But unhappily for the nation as well as for our youth, no one branch of education is in general ſo ſuperficially taught as that which is of the moſt conſequence, and it is no uncommon thing to ſee young perſons who are complete in ornamental accompliſhments, mere babes in divine knowledge.

But to return to my ſubject, the attendance of young Ladies at *Sunday Schools*—Here they will find a number of poor children collected together for the expreſs purpoſe of honouring their Creator and learning his holy will; ſurely no one can behold ſuch an aſſembly as this, without feeling an inſtinctive deſire to promote their happineſs; and this attraction towards them will be particularly ſtrong in perſons of their own age and ſex; compaſſion, therefore,

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therefore, will naturally incline young Ladies, who are introduced as viſitors, to take an intereſt in teaching children in *Sunday Schools*; and whilſt they are opening and cultivating the underſtandings of others, their own will expand; while they are inculcating religious principles, ſentiments of piety will ſpring up in their hearts, and virtue and goodneſs will take deep root; a frequent peruſal of the ſacred volume will convince them of its ineſtimable value, and fix their principles upon the only ſolid baſis: they will not lament the want of amuſement; they will diſcover that Religion is not a gloomy thing, fit only for the employment of old age, but that it is productive of the moſt lively and ſubſtantial delights; they will learn it as a *practical*, not as a merely *ſpeculative ſcience*; they will alſo learn to reſiſt the allurements of the world, and to aſpire after the joys of an eternal ſtate which are too often

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loſt ſight of by the young, when accuſtomed to paſs the Sabbath in a careleſs manner. Pleaſed at finding themſelves of real conſequence in ſociety, young Ladies will be emulous to ſet good examples; at the ſame time a diſcovery of their own deficiencies, which under the eye of a careful parent they can ſcarcely avoid making, will reſtrain their vanity, and kindle in their boſoms a commendable ambition to excel in every moral virtue, and to approve themſelves faithful ſervants of their bleſſed Redeemer. In ſhort it is greatly to be hoped they will become *Chriſtians indeed*, and be able to give a reaſon for the faith that is in them.

After all I have ſaid to engage the hearts of ſuch of my ſex as are bleſſed with affluence or leiſure, in favour of the children of the poor, it will naturally be expected of me, that I ſhould ſpecify more particularly thoſe offices of benevolence which Ladies may perform,

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form, in the various deſcriptions of *Charity Schools*, without breaking in too much upon their uſual avocations and purſuits: this I will endeavour to do, to the beſt of my ability; and I ſhall begin with thoſe which have an indiſputable right to pre-eminence,

ENDOWED CHARITY SCHOOLS.

If any children can be claimed by the CHURCH, as *peculiarly its own*, they are ſurely thoſe who are educated in Schools which were expreſsly founded for the purpoſe of promoting its intereſts.

Theſe inſtitutions conſidered *collectively*, muſt ſtrike the reflecting mind as *a great national object*; indeed it was this which I had principally in view in forming *my Plan of appropriate Inſtruction for the children of the Poor*, and it is here that it can be applied in

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its full extent. From the account of *Charity Schools* given by the *Society for promoting Chriſtian Knowledge*, it appears that there have been no leſs than 1631 of theſe Schools eſtabliſhed in Great Britain ſince the Reformation, in which, allowing for the deficiency occaſioned by ſome of them having been ſuffered to drop, there are ſtill 40,000 children educated annually as members of the Church of England.

At the firſt view we are ſurpriſed at the number of Scholars in theſe Schools; yet, when we conſider the multitudes of poor children there muſt neceſſarily be in ſuch a populous kingdom as this, it will appear comparatively ſmall: and it is proved to be actually ſo, by the ſuperior numbers which already receive inſtruction in Sunday Schools.

However, the intereſt of *Forty Thouſand human creatures*, is no trifling concern, eſpecially when we conſider the

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the influence they will have in Society; for, from theſe Schools, in addition to the numbers which have preceded them, will go forth *domeſtic ſervants, labourers, artificers, mechanics, ſoldiers, ſailors, petty ſhop-keepers*, in ſhort, every deſcription of perſons belonging to the lower ranks of the community, whoſe good or bad conduct, will be of the utmoſt conſequence to the ſafety, peace, and proſperity of their employers.

But as ſenſible objects give force to argument, I ſhall beg leave to recal to the minds of my readers the ſenſations they felt when they have viewed with benevolent delight, an aſſemblage of poor children in their neat and humble attire—heard them join with melodious voices in ſinging the praiſes of the common Father of rich and poor—and liſtened with conviction whilſt their cauſe was pleading by ſome reverend and powerful orator!

But more particularly let me appeal to the recollection of thoſe who have been preſent at *St. Paul's Cathedral*, on the anniverſary meeting of the Charity Schools of London and its environs, when they beheld *ſeven thouſand* of theſe children dreſſed in the different uniforms of their reſpective Schools, ſeated row above row to a conſiderable height under the dome of that magnificent edifice—when they heard its lofty roof re-echo with *loud Hallelujahs to* THE LORD GOD OMNIPOTENT, and with the loyal Anthem, *Long live the* KING! *May the* KING *live for ever!* from their united voices, accompanied by the organ; all ſinging in ſuch perfect uniſon, that not a diſcordant note was heard to break the harmony!

This is indeed a ſpectacle for Britons to exult in, for no nation but their own can furniſh the like—A ſpectacle to comfort the heart of every Chriſtian beholder,

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holder, under the fear of danger to the Eſtabliſhment. For if they view theſe children as the repreſentatives of the whole body diſperſed through the realm, the proſpect is conſoling indeed!—*Forty Thouſand* well-inſtructed, and well-diſpoſed members of the community, though of humble condition, may by their individual exertions, greatly contribute towards the welfare of the Church and State. Let us carry our thoughts farther then, and contemplate theſe children in their future relations. Let us conſider them as *Fathers* and *Mothers*, who will either train up their children in the way they ſhould go, or lead them into the practice of wickedneſs—As *Sons* and *Daughters*, who will either prove a bleſſing or a curſe to their parents—*Brothers* and *Siſters*, who will promote each other's happineſs, or divide families by domeſtic broils—*Maſters* and *Miſtreſſes of Schools*, who will inſtil uſeful knowledge

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ledge into the minds of the children, or leave them in ignorance of their duty—*Subjects*, who will be ſupporters of the State, by the proper exertion of their humble talents, and obedient ſubmiſſion to its laws, or the ready and willing tools of *faction*, *ſedition*, and *rebellion* for its overthrow—Zealous and prudent *Members of the National* Church, or *Infidels*, *Schiſmatics*, *Fanatics*. In times like the preſent, when attempts are made to corrupt the minds of the common people in every poſſible way, there appears to be no other alternative. Surely then, it muſt be allowed, that our CHARITY SCHOOLS *are of great National Importance*, and that the benefits they hold out, are calculated to reach to the end of *Time*, nay to ETERNITY itſelf.

It is of the utmoſt conſequence therefore to ſee, that none of the intended benefits of theſe eſtabliſhments are loſt, either in reſpect to the children themſelves,

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ſelves, or to Society at large; but that in the preſent day, they are frequently ineffective, is a truth, which daily experience confirms, to thoſe who take children out of *Charity Schools* as ſervants, or who have any intercourſe with ſuch as have been educated in them.

The cuſtom of aſſembling the *Charity Schools* of London and its environs, for the purpoſe of recommending this mode of Charity to the public, began as early as the year 1704, when Dr. Willis, then Dean of Lincoln, afterwards Biſhop of Wincheſter, pleaded their cauſe in the Pariſh Church of St. Andrew's, Holborn; from which time, for twenty-four years, the Anniverſary Sermon was preached at St. Sepulchre's. At length the Schools multiplied ſo greatly, that it was thought expedient to collect them in the Cathedral, where they could be ſeen to more advantage, and where the friends of theſe Inſtitutions could

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could be more conveniently accommodated than in any Pariſh Church.

This Anniverſay Meeting, though patronized by *the Society for promoting Chriſtian Knowledge*, is under the particular direction of a diſtinct Society, denominated *Patrons of the Anniverſary Meeting of the Charity Schools*, whoſe great attention to their intereſts does the higheſt credit to their own humanity.

The following extract from a Sermon, preached at the Anniverſary Meeting in the year 1706, by a learned Prelate *, ſhews the important light in which he thought the Charity Schools of London and Weſtminſter ſhould be viewed.

" Theſe early ſhoots of mankind, theſe young and tender *plants* now before our eyes, muſt needs ſhed a ſenſible pleaſure upon all good Chriſtians, and therefore I cannot but commend

* Dr. White Kennet, afterwards Biſhop of Peterborough, at that time Archdeacon of Huntingdon.

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the prudence of the Governors and Truſtees of this Charity; that they keep up an Anniverſary Meeting of theſe poor children, to come from every quarter of the two cities and their larger ſuburbs, to walk in decent couples through the ſtreets, led by the Miniſters, the Paſtors, as the *Lambs* of their flocks, and which has at laſt *folded* them as it were, in the courts of God's Houſe: to ſee them cloathed with neatneſs, and ſet off with good manners, and by humility and piety, made *all glorious within*; to hear them reading the Pſalms diſtinctly, making the reſponſes audibly, turning readily to the Chapters, reciting moſt perfectly their Catechiſm, and ſome uſeful expoſition of it; and ſinging forth the Pſalms and Hymns in a melodious manner. O what a Chriſtian entertainment is this! A ſpectacle far beyond the vanities of the Stage or Muſic Houſe, or any worldly pomp whatever.

"The

"The *Papiſts*, whoſe Religion conſiſts much in pageantry and ſhew, make their ſolemn proceſſions in a various order: but they have no device ſo attractive as that of young children, winged like *Angels*, and as it were flying along with *Hallelujah's* and *Hoſanna's* in the ſtreets. Our plain Religion admits no ſuch ludicrous pomp. The humble and unaffected ſight that is this day preſented to you, does (I dare ſay) excel all thoſe glaring amuſements of Popery. The children are here ſhewn like themſelves, in their own ſimplicity, like pure and native *lilies*, which for that reaſon could outſhine *Solomon* in all his glory—We have wiſely rejected the ſuperſtition of our Fathers, who dreſſed up their children for a mock proceſſion upon the feſtivals of *St. Nicholas*, *St. Catherine*, and *St. Clement*, the *Holy Innocents*, and ſuch like days; our Charity Children are taught to make no other appearance

pearance than that of ſincerity and truth *."

The affairs of thoſe *Charity Schools*, which derive their ſupport from landed or funded property, or from annual ſubſcriptions and collections at Charity Sermons, are uſually under the direction of Truſtees, or a Committee.

Ladies certainly might be of great uſe as Members of theſe Committees, or as occaſional aſſiſtants to the Truſtees; but the want of their aſſiſtance is not always felt by the gentlemen who fill this important office, becauſe many errors and abuſes, which are of great conſequence to the children, do not come under their obſervation: nor can it be *expected*, that men of buſineſs ſhould be at leiſure to attend to the management of *Charity Schools*, any farther than to appoint the Maſter or

* No perſon can be admitted into the Cathedral at the Anniverſary Meeting of the Children without a Ticket from one of the Patrons.

Miſtreſs

Miſtreſs to ſettle the accounts, and to ſee that the children are cloathed at the proper time. This want of leiſure, has ſometimes led to a ſad expedient, the *farming of the children*, by agreeing with a Maſter or Miſtreſs to board them at ſo much a head, taking the profit of their work. Wherever this is the caſe, it would be a great act of Charity, if Ladies would ſtep forward, and offer their aſſiſtance towards putting poor *girls* at leaſt on a better footing; and I am happy in being able to produce living examples of thoſe who have lent their aid, with the happieſt effect; for which purpoſe, I ſhall have recourſe to a Pamphlet written by a Lady, who was a principal agent, in conjunction with other Ladies, in the regulation of a Charity School in the City of York, which was in a moſt deplorable ſtate, till the Gentlemen, who were Truſtees for the Inſtitution requeſted their aſſiſtance, the reſult of

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which was such a complete reformation of abuses; such an astonishing improvement in the health and morals of the girls, and such a saving of expense as plainly proved, that the *interior management* of Charity Schools, properly belongs to the female sex.

For an account of the present flourishing state of the *Grey Coat School*, and of the measures which were progressively employed for bringing it to its present state of perfection, I must refer to the Pamphlet itself, which is replete with important information, very necessary for all who are disposed to follow the laudable example of the Ladies at York *.

Ladies who see Charity Children only when they are in their best cloaths, and at

* An account of two *Charity Schools for the Education of Girls*, and a *Female Friendly Society* in York, by *Catherine Cappe*. Published in 1800, and sold in London by J. Johnson, St. Paul's Church-yard; and J. Hatchard, Piccadilly.

Church,

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Church, can form no idea of their condition, when they fall into the hands of unprincipled people; and it is to be feared, there is ample ſcope for that ſpecies of Charity, which has for its object the *regulation of Charity Schools for girls.* Not however, beyond the ability of Ladies, with the ſanction of the Governors and Truſtees, to effect; a good example in view, is often a powerful incentive to exertion, and a better cannot eaſily be found, than that of the benevolent patroneſſes of the Schools in York.

Of all the Charity Schools of which I have either heard or read, *the Charter Schools of Ireland,* a few years ago, were in the moſt deplorable condition; of their preſent actual ſtate I am ignorant, but the detailed account which was given of them by the benevolent Howard* in the year 1789,

* In his Work on Lazaretto. ſee Appendix, Number 6.

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is ſuch as makes humanity ſhudder, and though I doubt not but that great reforms have been made ſince that time more particularly ſince the eſtabliſhment of a benevolent Aſſociation, for *bettering the condition of the Poor*, ſimilar to that in London; yet it can hardly be ſuppoſed, conſidering the late diſtracted ſtate of Ireland, that all the good regulations they are capable of, have taken place; I therefore beg leave to point out theſe Schools to the particular attention of the Ladies of Ireland; and happy I am to ſay, that they may find examples for imitation amongſt thoſe of high rank, without going out of their own country.

In reſpect to the education of the lower order of people, *Scotland* is itſelf I underſtand, a pattern for imitation; there *all the Poor* are taught to *read*, ; the *Bible* is *explained to them*, and they are inſtructed in *practical Chriſtianity*, which has not been found to

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to have made them worſe ſoldiers, ſailors, labourers, or domeſtic ſervants, than the untutored poor of other countries, but the contrary.

With the domeſtic arrangements of Charity Schools in *London*, I am very little acquainted, but from the account of them collectively in the report of *the Society for promoting Chriſtian Knowledge*, it appears that very few of them furniſh manufactory work for the children; this, as I have before obſerved, does not ſeem to me to be an object of regret, in reſpect to thoſe Schools, which are *liberally endowed*: yet, I am far from wiſhing the children, whether boys or girls, to be brought up in idleneſs, or to ſpend their whole time in literary acquirements and going to Church. A ſmall portion will ſuffice for the attainment of all that the poor have occaſion to know or practiſe; and even thoſe Charity Children who are ſeparated from the

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the multitude, to receive a greater portion of learning, may have time to do many uſeful things beſides, as well as to recreate their minds by innocent amuſements, which are particularly requiſite for thoſe young people who have ſedentary employment.

For girls it is very eaſy to find intermediate employments; ſpinningwheels, both for wool and flax, ſhould be conſtant appendages to *Charity Schools*, not only upon the principle of œconomy, but for exerciſe, particularly the long running-wheel, which will be found very conducive to the health of thoſe children eſpecially, who belong to *Charity Schools in London*. They ſhould alſo, by turns, do all the houſehold work belonging to the School. Plain work is ſo evidently uſeful to women in general, but to the poor in particular, that no Charity Girl can be deemed properly educated who has not attained to a tolerable proficiency at her needle; and there cannot be a want

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of this kind of work in a Charity School, if each girl be required not only to ſpin her own clothing, knit her own ſtockings, and make and mend her own clothes; but alſo be allowed to work occaſionally for other branches of the family, in order to eaſe her mother. But if a ſufficiency of work be not ſupplied by theſe means, *Charity Girls* might contribute greatly to the comfort and conveniency of a neighbourhood, by working for ſuch poor women as are obliged to go conſtantly to day labour, or who cannot uſe a needle themſelves. It would be a great addition to the comforts of the indigent and neceſſitous, if Ladies would kindly furniſh materials, either old or new, to be made by Charity Girls into baby linen, or other articles of apparel for the poor. Occupations of this kind, under the direction of a clever miſtreſs, would produce reciprocal benefits to thoſe who work, and thoſe who receive the fruits of their labour,

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labour, for by these means girls would be trained up not only in habits of industry, but of contrivance and economy; and if the generality of Charity Girls learnt to write a tolerable hand, and to do common sums in the two first rules of arithmetic, it would be quite sufficient.

It is, I believe, generally thought injudicious to excite an emulation in Charity Boys to write a fine hand, and unless they are intended as teachers in schools, this certainly had better be avoided; neither should any but these be encouraged to make a proficiency in figures beyond what may be wanted for apprentices to common trades. The generality of Charity Boys in London and large towns may be more advantageously occupied in helping to teach the younger ones, and in committing different things to memory; and I cannot see why they might not be taught to mend their own shoes and stockings.

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Many a brave man, both in the army and navy, is obliged to do theſe things; and, admitting that a married man has a right to require his wife to repair his children's ſtockings, it cannot be expected that ſhe ſhould mend their ſhoes, for that is undoubtedly a maſculine employment; and the father of a family would find it very comfortable to be able by this means to ſave his children from going barefooted. Theſe employments, in addition to the uſual ones of cleaning their own ſhoes, bruſhing their clothes, doing little offices for their maſter, cultivating a garden, &c. if there be one belonging to the ſchool, added to aſſiduous attention to their taſks, would fill up a conſiderable portion of time, and accuſtom youth to induſtry, which might eaſily be directed afterwards to other purſuits. But two examples occur to me which might be followed to great advantage. I mean that of the Charity School in the

pariſh

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parish of *St. Martin in the Fields*, in which one third of the boys are daily employed in useful labour, so that the whole school work two days in a week by rotation—The other instance is that of a school founded and endowed by a benevolent Lady in Kent, in which some land attached to the establishment is divided into small portions as gardens for the boys, and each boy cultivates his own, of which he is allowed the profits. In the school established by the Philanthropic Society in St. George's Fields, the boys are allowed a little piece of garden ground as a reward for good conduct.

Whether Ladies are concerned in the management of the *endowed Charity Schools* in London or not, I have had no opportunity of learning, but from the success of a *School of Industry* *, under the entire direction of a female

* In Edgeware Road, near Portman-square.

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committee, I am perſuaded much might be done for the benefit of poor children in the metropolis by the ſame means; and in country towns and villages, the taſk would be very eaſy if the Ladies of the place would agree to divide it amongſt them in rotation, as is done by the Ladies at York.

I have before ventured an opinion, that Ladies are able to contribute very much to the religious inſtruction of *Charity Children*, but let me not be ſuſpected of wiſhing to lead any of my ſex into an improper interference with the plans of the Parochial Miniſter, on the contrary I acknowledge the propriety of women's acting in ſubordination to the Clergy in every particular where religion is concerned; but it ſeldom happens that a clergyman has time to give ſo much inſtruction as children ſtand in need of, and he has a juſt claim upon perſons of leiſure to leſſen his labours by giving ſuch *elementary*

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mentary inſtruction, as may prepare the poor children of his pariſh for his *catechetical lectures*; ſince few of the Maſters or Miſtreſſes are capable of doing it, excepting in the common way of making the children learn taſks by rote, which I have ſhewn to be very defective.

In the books which it is my ambition to ſee adopted by Ladies in the performance of the benevolent office which I have ventured to recommend to them, my higheſt aim has been to furniſh this *elementary inſtruction*; and as all theſe works have gone through the requiſite examination by the *Society for promoting Chriſtian Knowledge*, I flatter myſelf no clergyman of the Church of England will object to the experiment which Ladies may be diſpoſed to make of their utility. But I have not the vanity to think theſe books ſo complete as fully to anſwer the intended purpoſe; all I expect

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from them is, that *common teachers* will be able to uſe them as they are, and that perſons of greater knowledge and abilities will find each volume of lectures a ſort of *Note Book*, upon which they may enlarge as they proceed with the *Queſtions*, according to their own judgment *. Where the Maſter and Miſtreſs is intelligent and zealous, and to be depended upon for a punctual compliance with the preſcribed courſe of inſtruction, very little more will be wanted from the viſitors than to call in frequently at the ſchool to examine into the progreſs of the children: but where the teacher, as is too often the caſe, is opinionative, and confirmed in modes of teaching different from the plan agreed upon, a more aſſiduous attention will be neceſſary from the viſitors, who if they

* A ſpecimen of the lectures is inſerted in the Appendix.

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would ſee their good wiſhes accompliſhed muſt take the pains to *lecture* and *queſtion* the children themſelves, which, upon trial will, I am perſuaded, prove a pleaſing and moſt intereſting employment; as well as a proper exerciſe for young Ladies, advancing to maturity, in one of the moſt uſeful of female accompliſhments.

It was the practice, when Charity Schools were firſt eſtabliſhed, to have *Quarterly public examinations* of the children, and they were aſſembled on Sunday evenings to prepare them for theſe exhibitions. This cuſtom muſt certainly have been productive of happy effects, for it ſerved as a ſtimulus to the children's improvement, and prevented the ſchools from ſinking into neglect and oblivion; and it is much to be wiſhed, not only that the practice could be reſtored, but that Ladies would make a point of attending when Charity Children are publicly catechiſed by

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their Miniſter at Church. And how much good might young Ladies and Gentlemen do, by going themſelves to be catechiſed! The example was ſet them by one *greater than the greateſt*, and *wiſer than the wiſeſt of the children of men**; and ſurely there can be no degradation in following the pattern of the SON OF GOD. However obſolete the pious cuſtom I am recommending is become, it certainly is a part of the duty which young perſons owe to their miniſter, to ſubmit to be catechiſed by him; for he is required to certify that every one he brings to the biſhop to be *confirmed*, has done ſo; and in theſe times of alarm and danger to the Church, when the biſhops, in their charges, ſo ſolemnly call upon the parochial clergy to reſtore the good old cuſtom in their reſpective pariſhes, how pleaſing would it be to each pious paſ-

* See Luke, chap. ii. ver. 46.

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tor to behold the children of higher condition ready to embrace the offer of inſtruction, and to lead thoſe of the lower order in the path of duty;—but above all, *the* SAVIOUR OF THE WORLD would regard them with benign approbation, their HEAVENLY FATHER would own them as his children.

I will now point out a branch of education in which Ladies, *young* Ladies in particular, may perform a very important office in Charity Schools, and at the ſame time exerciſe themſelves in a greatly cultivated talent. I mean by teaching the girls to ſing pſalms in a proper manner, when they have no maſter, or by joining with them at Church when they are taught pſalmody. I call pſalmody an important branch of education for *Charity Children*, not only becauſe it forms in itſelf a moſt delightful part of public worſhip, but alſo becauſe it is practiſed with ſuch effect in the conventicle, as to prove a

powerful attraction, by means of which many are drawn away from the Eſtabliſhed Church, where it is commonly left to ill-taught Charity Children, or a ſet of illiterate men, who ſing for their amuſement; and ought not every member of the Church, for the honour of that pure form of worſhip which belongs to its Eſtabliſhment, to give it every advantage which genius or cultivation can furniſh, to prevent the triumph of its enemies? Not that I would by any means recommend the teaching *Charity Children* to ſing in a ſuperior ſtile, ſo as prevent the congregation from joining with them, for this would entirely defeat the purpoſe of their being taught, and prove an interruption to public worſhip; it might alſo lead them to engage themſelves with ſets of *anthem ſingers*, who, it is to be feared, have but little thought of devotion, whilſt they are diſplaying their talent: but were *plain pſalm* ſinging generally prac-

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practiſed in our churches and chapels, it would attach thoſe who have voices to the congregation they reſpectively belong to, and it would not be ſo common as it now is for the lower ſort of people to ramble from pariſh to pariſh. Never was muſic learnt and practiſed to ſo great a degree of excellence in this country as in the preſent day; yet ſad it is to ſay, that in thoſe ſacred places, where every voice ought to be lifted in praiſe to the greateſt and beſt of Beings, each *ſkilful tongue* is mute. Some ſilenced, it is to be feared, by a diſdain of mixing with thoſe who know not the graces of harmony; others, by the dread of appearing vain of their acquirements. The Holy Scriptures very frequently repreſent both vocal and inſtrumental muſic as *angelic accompliſhments*, if I may be allowed the expreſſion, and to *join* the *choir of angels* is held out as one of the privileges and enjoyments of a happy eternity;

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is it not, therefore, a profanation of the gift of heaven to laviſh upon mere amuſement, and the gratification of the ſenſes, thoſe enviable powers, by the proper application of which, the poſſeſſor may enjoy and communicate in no ſmall degree *heavenly pleaſure?* Thoſe who daily ſpend hours in the practice of muſic cannot ſurely plead want of leiſure as an excuſe for the neglect of pſalmody; a ſmall portion of time will ſuffice for the morning and evening pſalm or hymn, which after it has ſerved the purpoſe of private devotion, may be taught to thoſe children whoſe voices ought to be heard in concert with their fellow mortals of the higheſt rank, in the houſe of God. By performing the charitable office I am recommending, young Ladies may *ſanctify their talent*, and give it a value of which it is deſtitute, when it is *never* employed to *ſacred purpoſes*. The performance of the moſt ſolemn devotional

tional piece, however enchanting to the ear, is no better than a mockery of religion, when the hearts of the performers and the hearers are fixed upon the vanities of this world, particularly when it is made a part of the *amuſement of the ill-ſpent Sabbath.* When the holy prophet was ſent to denounce woes againſt the rebellious houſe of Iſrael, it was part of his reproach, that *while the harp and the viol, the tabret and the pipe were heard in their feaſts, they regarded not the works of the Lord, nor the operation of his hand.* Would to God that this did not equally apply to the inhabitants of Britain!

It is much to be lamented that the *two Sacraments* of the Chriſtian Church are ſo little attended to by the generality of nominal Chriſtians, and that the greateſt part of the poor never ex-

* Iſaiah, chap. v. ver. 12.

perience

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perience the comforts of thoſe holy Ordinances; few of them underſtand the privileges of the *Chriſtian Covenant*, beſtowed in the Sacrament of Baptiſm, and ſo little are they acquainted with the nature and deſign of the *Lord's Supper*, that they regard it as the means appointed for bringing a *curſe* upon them rather than a *bleſſing*. This is one of the ſad effects of letting the children of the poor grow up in ignorance of religion, or at beſt with only a *ſummary knowledge* of the doctrines of Chriſtianity. It ſhould, therefore, be the endeavour of thoſe to whom their education is entruſted, to make them ſenſible, as ſoon as poſſible, of the advantages they enjoy in their early years from having been baptized in their infancy; and likewiſe to give them ſuch ideas of the comfort and bleſſing of the *Holy Communion*, as ſhall make them long for the time when they

they may be admitted to the table of the Lord *.

Happy will it be for theſe children, if, when they go out into the world, they fall into ſituations where they will have the example of their ſuperiors to encourage them to fulfill this deſire! but alas! when the opportunity occurs for ſhewing *faith in the* REDEEMER *in his own appointed way; when the feaſt of good things is prepared; when the bleſſed means of reconciliation for repentant ſinners are placed in view*; how few, comparatively, even of the conſtant attendants upon public worſhip, accept of the invitation to *be delivered from the burden of their ſins; to obtain peace for their ſouls, and ſtrength to reſiſt their ſpiritual enemies!*

* In the Grey Coat School at York, eſpecial care is taken that every Girl ſhall accompany the worthy Matron, to receive the Sacrament at leaſt once, and frequently twice, before ſhe leaves the ſchool.

As

As children ſeldom reflect upon what they read or hear, and it is not likely that thoſe of the lower order will have much time for reflection afterwards; they ſhould be well inſtructed in their duty both to God and man, before they encounter the temptations of the world; that they may know how to apply their principles to practice, under all the trying circumſtances of life, when they have no friend to adviſe them.

They ſhould not merely be told that they muſt be dutiful to their parents, obedient to the laws, ſubmiſſive to their ſuperiors, &c. but *why they ſhould be ſo*, and *how they ſhould act in* their humble ſtation as *children*, as *ſervants of different denominations*, &c. &c. But theſe things I need not here enlarge upon, as they are gradually explained in the *Teachers' Books*; and other books proper to enforce the relative duties in a familiar way, will be put into the hands of the children of the head claſſes.

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It is a general complaint, that ſuch of the common people as have been taught to read, are apt to miſapply their talents in reading books of a trifling or dangerous nature. This would not be ſo frequently the caſe, if pains were taken in the courſe of their education to give them a proper taſte for thoſe which are really uſeful, and ſuitable to their humble condition; but above all, ſuch a knowledge of the *Sacred Volume* and the *Common Prayer Book*, as will produce a thorough conviction in their minds that theſe are their moſt valuable treaſures. For this purpoſe, every Charity School ſhould have *a ſmall ſelect library of books*, containing together with explanations of the Scriptures, Common Prayer, Church Catechiſm, Confirmation, &c. ſome books in which amuſement is blended with inſtruction.

It would contribute greatly to the general improvement if ſome of the

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head Scholars were permitted to read aloud every day in one of these Books; and these Scholars might in turn teach the younger children, by means of the first volume of *the Teacher's Assistant*. This initiation into the business of teaching, would qualify these girls * for keeping Schools, and for teaching their own children afterwards: nor would the benefits of this initiatory instruction be confined to their own humble rank, they would extend to their future employers.

The importance of having well-instructed Nursery-maids in particular must appear to every one who considers the influence which a servant of this kind has over the mind in the first years of infancy. Those who are ignorant frequently do inconceivable

* This method, if adopted for boys, would furnish not only Schoolmasters for the poor, superior to those of the present day, but good Parish Clerks.

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miſchief, not only by terrifying children with ſtories of Ghoſts, &c. but by counteracting the attempts of ſuch parents as endeavour to nip the turbulent paſſions in the bud, and nouriſh the ſeeds of virtue in their tender offspring. If the nurſe be really fond of her little charge, ſhe cannot bear to ſee her darling contradicted or corrected, but mourns over it on theſe occaſions, and teaches the child to regard its parent as a cruel tyrant, and herſelf as the friend on whom its beſt affections ſhould be placed. If there are ſeveral children in the family, the ignorant nurſery-maid, inſtead of regulating their tempers while they are at play, very often foments jealouſies amongſt them, or ſuffers her own favourite to domineer over the reſt; by which means, thoſe who, from the dawn of reaſon, ſhould be bound together by the bands of filial affection, imbibe unhappy prejudices, which lead by degrees to

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to one of the worſt of human evils; *family diſſentions.* Many a good temper is, I am perſuaded, ſpoiled in a nurſery, either by the coaxing, or ſcolding of the attendant; yet I cannot adopt the opinion of the writers of a modern ſyſtem of *Practical Education*, that children ſhould be entirely kept from ſervants, though I perfectly agree with them in the following maxim, "*Let the Poor be well educated, and the difference in their conduct will repay Society for the trouble of educating them.*" The aſſiſtance of the *Nurſery Maid* is neceſſary, for it is very fatiguing to give children all the exerciſe they want; and a woman of education may employ herſelf to more advantage for her family, than in nurſing a baby from morning till night: beſides, it is inconſiſtent with Chriſtian Philanthropy, to occaſion an eſtrangement betwixt perſons of different ranks in ſociety. A child may love its nurſe without any

any harm to itſelf, provided that nurſe diſcharge her duty properly, which ſhe will moſt probably do, if good principles have been early implanted in her mind.

The mention of ſervants brings to my mind what I think may be ranked among *female virtue*, I mean *propriety of dreſs*, for the violation of it often leads to the practice of the moſt abominable of vices; therefore it would be a kind office in Ladies, to endeavour to inſpire girls of the lower ranks with the laudable ambition to appear *neat* rather than *fine*, and to be always dreſſed in character. Perhaps it may be thought, that inſtructions on this head would be uſeleſs in a *Charity School* where the children are confined to a *ſimple uniform*; but a girl cannot paſs through the ſtreets, or go to Church, without ſeeing numbers of her own rank in gay attire, aping the dreſs of their ſuperiors. This naturally

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rally leads to a compariſon, which makes her deſpiſe her own plain dreſs, and long for the day, when ſhe ſhall exchange her antiquated habit for one that is faſhionable; the love of finery takes deep root in her heart; it increaſes as ſhe mixes in ſociety, and its unhappy fruits too often are departure from the paths of virtue, ruin, and wretchedneſs; or at the beſt, extravagance and poverty.

The different uniforms of the Charity Schools in London, and the kingdom at large, are in general *plain* and *neat*; and the adherence in many of them to the *Old Engliſh Faſhions*, gives thoſe who ſtill receive education and maintenance, through the bounty of our pious anceſtors, a pleaſing diſtinction, by marking at once their rank in ſociety, and the antiquity of their reſpective Schools; and it certainly is a very proper tribute to the memory of the deceaſed benefactor or benefactreſs,

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to preserve the very appearance which they delighted to behold. But surely it is inconsistent, to dress these children out at any time with *a profusion of ribbons*, which make a motley appearance of simplicity and finery; yet this is the case with *a few Schools* at the anniversary meeting at St. Paul's. But I am happy to be able to point out the School which is called *the Ladies*, as a model for imitation, yet it is not exclusively so, as most of the Schools are beautifully plain and neat.

Amongst the branches of instruction given to Charity Children in the days of our pious ancestors, was an acquaintance with the *acts of parliament* for the *reforming* of *vice* and *immorality*. A knowledge not only of the *penal laws*, but of all the consequences which arise from a breach of them, is particularly necessary in these times, when crimes and punishments are so frequent amongst the young of both sexes. In a very in-

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genious pamphlet on *Schools of Induſtry*, by Mr. Symond, the author furniſhes a ſtrong argument for the inſtruction of the lower orders in the account he gives of the extreme ignorance of the *male felons* in the ſix jails of London and Weſtminſter, taken May 11, 1792; and there is reaſon to think that female delinquents would, upon examination, prove equally deficient. Some of the Lectures in the *Teacher's Aſſiſtant* are calculated to guard youth from the ſeductions of villany, by ſetting before them in ſtrong colours, the miſeries they will bring upon themſelves by becoming the confederates of thieves and houſebreakers:—but let us now leave this painful ſubject, which fills the feeling mind with horror.

Rewards ſhould be occaſionally beſtowed upon children in Charity Schools for ſuch actions as are truly commendable, but not for excelling in *penmanſhip* or *reading*, which are very inferior things

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in comparison with upright conduct; *Books* appear to me to be the most appropriate to this purpose; and I would advise their being such, as will be likely to improve children in their future years, neatly bound, and bestowed in the presence of the trustees or committee; with injunctions to preserve them carefully. The children should in particular be taught to have a reverential regard, even to the *exteriors* of their *Bibles*, and *Common Prayer Books*, to which their ancestors paid great attention, thinking it a profanation to touch the *written word of* GOD with a dirty finger; and carefully putting the sacred books into their leathern cases, that they might sustain no injury while out of use. How different is the practice of the present times, with the generality of those who possess Bibles! The sacred repositories of divine revelation are dirtied and dog's-eared, and scribbled in, or placed upon a dusty shelf,

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as of no more value than the *Song-book*, and *the Novel!* Theſe things may perhaps appear of no moment; but I cannot help regarding the *irreverent uſe of the Bible*, as a prominent feature of the licentiouſneſs of the age.

The poor unavoidably learn from the difficulties they are put to for want of it, to ſet a great value upon money: this is no ſin in them whilſt it operates only as a ſpur to their induſtry. I would therefore recommend *pecuniary rewards* to be given to *Charity Children* for diligence in any manual employment in the uſual way, of a certain proportion of their earnings, which may accumulate till they leave the ſchool; when they will by this means feel the benefit of ſmall ſavings.

Some Charity Schools hold out diſtant rewards to the ſcholars, to be beſtowed after a certain number of years of faithful ſervitude, or at the end of their apprenticeſhip. That excellent and

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and well-conducted inſtitution the Aſylum for female orphans in St. George's Fields, is of this deſcription.

But of all the rewards which have been attached to Charity Schools, that of a *Female Friendly Society for their Benefit*, which is the appendage of the ſchools at *York* is, in my eſtimation, the moſt excellent. For a particular account of this inſtitution I muſt refer to the pamphlet before mentioned.

In reſpect to *puniſhments*, my opinion is, that they ſhould be rather of ſuch kinds as are calculated to awaken ſhame and ſorrow, and a regard for character, than of a corporeal nature, which ſeldom anſwer any other purpoſe than to harden the heart againſt reproof; for the children of the poor are in general ſo accuſtomed from their infancy to being beaten for their faults, that they do not regard blows. But the withholding of the promiſed rewards, and the marked diſpleaſure of a ſuperior,

will often have a wonderful effect. An occaſional lecture to the ſchool-miſtreſs, perſuading her to co-operate with the views and plans of the viſitors in every reſpect, may alſo be of great ſervice; for the generality of theſe people have no idea of what may be done by mild treatment, and ſteady adherence to eſtabliſhed rules. The excellent tract called *The Chriſtian Schoolmaſter, by the late Dr. Talbot*, ſhould be a conſtant preſent to the teacher of a Charity School, whether for boys or girls, on their entering upon their important office.

For matters merely of a domeſtic nature, ſuch as feeding the children in the moſt oeconomical manner, when boarded in the houſe, fixing their books, &c. &c. I muſt refer to writers of more experience than myſelf. Mrs. Cappe, and her benevolent aſſociates, appear to me to be adepts in this buſineſs; and various details have been given to the public

public from other reſpectable quarters. The expediency of adopting any of theſe meaſures, in a particular ſchool, muſt depend upon local ſituation; and ſuch things as relate to the children individually will naturally be ſuggeſted to the Ladies who attend, by the reports made by the teachers from time to time of the behaviour of the girls, and their reſpective improvement. I ſhall therefore only add, that it would be crowning their good offices if Ladies would endeavour to find ſervices and ſituations for theſe poor children where the good work ſo happily begun would be likely to be carried on, or where at leaſt they would be ſafe from corruption, for it is greatly to be feared that many a poor girl is thrown into dangerous ſituations for want of a friend to recommend her properly at her firſt going out into the world.

When Charity Children are known to be carefully inſtructed in reſpect to

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induſtry and moral conduct, they are uſually ſought after as ſervants in regular families; and if it were made evident that they had ſtrongly imbibed the principles of Chriſtianity, one would hope that their chance of getting good ſervices would be improved; but alas! whilſt diſſipation and indifference for religion ſo generally prevail amongſt the higher and middle orders, how perilous is the change of ſituation to an unexperienced girl, on her quitting the aſylum of innocence! Yet without religious principles the danger muſt undoubtedly be much greater.

In ſome Charity Schools, it is the eſtabliſhed cuſtom to apprentice the girls as domeſtic ſervants for a certain number of years. Of the expediency of this method, I am not competent to judge, for I have had no opportunity of making obſervations, except in reſpect to the children educated at *the Aſylum in St. George's Fields*, and *the Found-*

Foundling Hoſpital, ſome of whom I have known to go through their apprenticeſhip very reputably; and now that ſuch extraordinary care is taken in placing out theſe children, it certainly appears the beſt way of diſpoſing of thoſe who have no home to go to, ſhould they be out of place; but many dreadful conſequences have enſued from apprenticing poor girls from ſchools and work-houſes without proper circumſpection. In London in particular great caution ſhould be uſed, for the betrayers of female innocence and beauty are for ever on the watch, and many an unfortunate orphan falls into their ſnares.

The girls in the Aſylum who ſerve their apprenticeſhip ſo as to obtain the reward, are preſented to public view in the chapel of the houſe, when the anniverſary ſermon is preached, not only to encourage them to perſevere in good conduct, but that their example may

excite emulation in the children who are yet in the ſchool.

The Charity School in *St. George's, Middleſex*, furniſhes a moſt liberal reward, but it is limited to a ſmall number. The girls in general have indeed the advantage of being tranſplanted from the *Pariſh School* into *Rayne's Hoſpital*, where they are entirely maintained and trained for ſervices. After the age of twenty-two, ſix of them producing certificates of their good behaviour, during their ſervitude, draw lots twice in the year for a marriage portion of 100*l.* to ſettle them in the world with an honeſt induſtrious mechanic. Were this ſum divided into *four parts*, it would probably do more good, by rewarding a larger number, and preventing the diſappointment of many whoſe merits may be equal with thoſe of the ſucceſsful competitor. And perhaps 25*l.* would anſwer better to the poſſeſſor than 100*l.* for a large ſum which

appears inexhauſtible to thoſe who are not accuſtomed to have ſo much money in their hands, and frequently leads to profuſion in the expenditure of it.

The governors of that excellent inſtitution, the Philanthropic Society, require that the boys apprenticed from that ſchool ſhould be placed in ſituations where they can themſelves occaſionally examine into their conduct, and that of their maſters towards them. Were this rule generally adopted, it would preſerve many a poor boy and girl from corruption and miſery. But how far this precaution is uſed, I am not able to ſay; I can only expreſs my fervent wiſh, that every thing may be done for theſe *Children of the Church*, whether boys or girls, that can contribute to keep them ſteady to their principles through all the trying ſcenes of life; render them uſeful and valuable

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members of ſociety; and ſecure their everlaſting happineſs.

When the ſpiritual paſtor beſtows the *parting preſent* *, he will, doubtleſs, accompany it with a kind exhortation to make a good uſe of the valuable gift; and it is devoutly to be hoped, that all the young adventurers who ſucceſſively enter on the journey of life, will go forth with a reſolution of taking the Scriptures for a conſtant guide, and of keeping to the end of their courſe in the good old path, without turning away to the right hand or the left; having the high prize of the Chriſtian calling perpetually in view, that crown of glory which is promiſed to the faithful!

As a zealous member of the Church of England, I cannot but be particularly anxious for the welfare and ſup-

* Which is uſually the Bible, the Common Prayer Book, and the Whole Duty of Man.

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port of those Charity Schools which belong to the *Eſtabliſhment*; but I would by no means be ſuſpected of ſuch a blind attachment to them, as to prevent my ſeeing that there are others which produce much good to ſociety, and to the general intereſts of religion; and it would be an ungrateful return for the compliments which have been paid me by the adoption of my books in ſome of them, were I to paſs by in ſilence thoſe *Charity Schools* under the patronage of *Proteſtant Diſſenters*, in which the fundamental doctrines of Chriſtianity are ſedulouſly taught, and in which no attempts are made to prejudice the children againſt the Church or State. So far from wiſhing to be inſtrumental to thoſe unhappy diviſions in the Church which no one can more ſincerely lament, I have had a view to the accommodation of the teachers and viſitors of theſe *diſſenting Charity Schools*, in the arrangement of my plan, by

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by confining the *first volume of the Teacher's Assistant* to such general instructions, as I conceived would be approved by them, as well as by the members of the Established Church. The two volumes of the *Scripture Catechism* will also, I trust, be admissible by them; but the *second volume of the Teacher's Assistant* is expressly suited to children educated according to the tenets of the Church of England, and will not be approved by those of any other persuasion. In the Appendix will be found an account of a Dissenting School for Girls, called the *Shakespeare's Walk School*, managed entirely by Ladies, which may properly serve as a model for similar establishments; and it is devoutly to be wished, that those who differ from the national church but a little, may use such means in the education of those poor children, whose parents belong to their congregations, as to prevent their departure from the

common

common faith, and to promote that harmony and good will, which ought to ſubſiſt amongſt all who call themſelves by the name of Chriſt.

I ſhould now proceed to *Day Schools of Induſtry*, as moſt reſembling *Charity Schools*, but as theſe are commonly the offſpring of *Sunday Schools*, I ſhall give the preference to the *parent inſtitution*,

SUNDAY SCHOOLS.

These Schools owe their origin to the providential thought of a benevolent and reſpectable individual, Mr. Raikes, of Gloceſter.

This inſtitution, which promiſed ſo much good to ſociety, ſoon became an object of general attention; Sermons were preached in various parts of the kingdom for the benefit of Sunday Schools, by eminent Divines; and learned Prelates ſtrongly recommended them in their charges, to the Paro-

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chial Clergy, numbers of whom zealously took up the cause, and still continue to use their influence and exertion for the support of these Institutions in their respective parishes; Ladies also have from the first liberally contributed to those *collections* and *subscriptions* which have been set on foot in their favour; and after a time, many became Patronesses and Visitors; and experience has fully proved by the number of *Sunday Schools*, which are now flourishing under female patronage, that nothing is wanting to give permanency and effect to these establishments for Girls, at least, but for Ladies to honour them with their personal attention, which, wherever it has been bestowed, has contributed beyond any circumstance whatever to their benefit and perpetuity.

Numbers of excellent Sermons and Tracts have been published in favour of Sunday Schools, which I should not do justice to my subject, if I did not recommend

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recommend to Ladies to read, especially if they should be in danger of being prejudiced against this mode of Charity through the misrepresentation of its enemies.

It is by no means my wish to enter the wide field of controversy, but I cannot be wholly passive when the interests of thousands, nay, even of *Religion* itself are at stake; besides, as I am conscious of having been amongst the first public advocates for the Institution of Sunday Schools*, I feel it incumbent upon me to attempt a reply to such objections as have come to my knowledge.

It is said that "these Schools afford opportunities for the emissaries of Infidelity and Sedition, to sow the seeds of their pernicious principles in the minds of the rising generation, which may hereafter lead to the subversion of the

* In my former Address to Ladies.

government

government in Church and State, that they are chiefly in the hands of Sectariſts; that vaſt numbers of thoſe who have been brought up in them have become fanatical Teachers, have deemed themſelves qualified to hold diſputations on religious topics; and have turned Infidels and Anarchiſts, who are ſpreading a malignant influence through the maſs of the community."

To condemn an Inſtitution as a bad one, becauſe it may be made ſubſervient to bad purpoſes is ſurely unreaſonable, for according to this principle, every *divine Ordinance of revealed Religion* from the beginning of the world to the preſent time would come under condemnation; ſince each in its turn, has been abuſed to purpoſes directly contrary to its original deſign, for it has been the invariable plan of the great Enemy of Mankind, to endeavour to eſtabliſh his own kingdom in the world, by means of the *ſemblance*

of

of the things *belonging to the Kingdom of God*. Every ſpecies of falſe Religion has had its Rites and Ceremonies, its Prieſts and Teachers, and the great corrupters of the Chriſtian Church retained its *Holy Sacraments* in appearance: no wonder then, that thoſe evil-minded people of the preſent day, who can be regarded in no other light than as the Inſtruments of Satan, I mean thoſe, who would deſtroy all Religion and all ſocial order, ſhould, through the medium of Sunday Schools, ſeek to effect their wicked purpoſes; and if there be in the kingdom, Schools under this denomination, in which children are employed during the hours of public worſhip, to prevent their going to Church; and in which they are taught to deſpiſe their proper Paſtors, it may be ſuſpected that they are under the direction of thoſe, whoſe deſign it is to abolish the Chriſtian Sabbath, and overturn

turn the eſtabliſhed Church, under the ſpecious appearance of training children in the way of ſanctity and holineſs. But this very abuſe of the Inſtitution furniſhes arguments in its favour, by ſhewing, that it is well calculated to diffuſe knowledge abundantly, and at an eaſy expence, and that there are no inſurmountable difficulties in the way of thoſe who are diſpoſed to collect the children of the Poor together, for the purpoſe of giving them inſtruction. And can Chriſtians ſtand by idle and unconcerned ſpectators, whilſt the enemy ſeizes upon the lambs of the flock, and makes a prey of them? No, let them rather uſe their utmoſt vigilance and exertion to defeat their nefarious deſigns; and to reſcue thoſe who have unhappily fallen into their hands! But whilſt we are endeavouring to preſerve the riſing generation of Poor, from the inveigling arts of Infidels and Seditioniſts, let us be careful not to caſt

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an indiſcriminate cenſure upon *all* Sunday Schools, which are not under the immediate patronage of Members of the Eſtabliſhed Church. Numbers of theſe Schools have been inſtituted by Diſſenters of different perſuaſions; and it would ſurely be very illiberal to conclude, that they were *all* eſtabliſhed for the purpoſe of perverting the minds of the children; on the contrary, it will be found upon examination, that in many of theſe Schools, the directors of them confine their inſtructions to the children of their reſpective congregations; and to thoſe general principles of Religion and Morality, in which Diſſenters agree with the Members of the Church of England; or if any children, whoſe parents are of the Eſtabliſhment are admitted, it is only becauſe there is no other Sunday School in the Pariſh for their reception—This, at leaſt, I can ſay from my own knowledge, that ſome Diſſenters are ready to join

join cordially with the Members of the Church in this good work; for the Fund of thoſe Schools which are under my immediate management, owed much of its ſupport for ſeveral years to the zeal of a worthy deceaſed Miniſter, and the liberality of a Congregation of Proteſtant Diſſenters in this Pariſh; and it ſtill continues to receive Annual Subſcriptions from ſome of its reſpectable Members, though they are removed from the neighbourhood. I ſhould alſo add, that during the friendly connection which ſubſiſted, the children of Diſſenting Parents, who were amongſt the Scholars, conſtantly went with them to a Chapel belonging to the Pariſh Church; nor were any Diſſenters books uſed, except that admirable Tract, which is univerſally adopted, *Dr. Watts's Divine Songs for Children*, and *his firſt Catechiſm*, though the Daughters of my much reſpected friend were conſtant Viſitors.

By

By producing this instance, I would not be understood, as wishing to recommend such a union amongst persons of different persuasions in the management of *Sunday Schools*, as should lead to a confusion of principles among the Scholars, and occasion their being taken alternately to different places of worship; on the contrary, in these *dangerous times*, I would strongly urge, that in Parishes, where part of the inhabitants are of the Church, and part Protestant Dissenters, the teaching in *Sunday Schools* be kept separate, even where the Subscribers agree in the fundamental doctrines of Christianity; that the children may be brought up in *settled opinions*; for the accommodations and concessions which may be necessary on both sides, will probably defeat the general end in view, as those who are brought up in a state of *indecision*, not having any *certain guide* or *pastor* to look to, will be easily induced to run

run from one place of worſhip to another, after every teacher who ſhall profeſs to preach the Goſpel. That there are at this time many Sunday Schools ſupported by *Schiſmatics*, who are avowed enemies to the Eſtabliſhment, muſt be allowed, and that the children inſtructed in them are likely to imbibe erroneous principles and prejudices againſt the Members of the Church, particularly its Miniſters, is—a melancholy truth, which I ſhall not attempt to controvert—But of this, I am confident, that in places where Sunday Schools are zealouſly and prudently conducted, upon a Plan, favourable to the Intereſts of the Church, attempts are ſeldom made by Sectariſts to eſtabliſh them: and we have every reaſon to think, that thoſe who are ſo induſtrious in the application of this Inſtitution to the propagation of their falſe tenets, would find means to ſpread their doctrines without it.

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Whatever blame may attach to the *methodiſtical* teachers of Sunday Schools for *falſe interpretation*, they can ſcarcely be ſuſpected of inſtructing children to doubt the divine authority of the Scriptures, or to prefer books of infidelity to their Bibles; for it is one of their fundamental principles to depreciate *human reaſon* in matters of religious opinion, and they refer to the BIBLE for the ſuppoſed proofs of their peculiar doctrines. But let me not be ſuſpected as favouring theſe ſchools; on the contrary I do moſt ſincerely lament the increaſe of them; but this very circumſtance ſhews that the inſtitution is capable of being applied to the beſt purpoſes; for it would be as eaſy, by means of Sunday Schools, to make early impreſſions in favour of the Church and its Miniſters, as it has been found to excite prejudices againſt them. Neither are Sunday Schools univerſally adopted by ſectaries who go under the

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general denomination of *Methodiſts*, for thoſe itinerants who maintain the doctrines of *abſolute predeſtination* do not inſtruct their children in ſchools, they take them to their meetings, and let them hear readings, and converſations at home, but they profeſſedly leave them to be *called of* GOD if they are among the number of the *elect*, or to periſh eternally if they are not. And this deſcription of *itinerants* I conceive to be the moſt numerous and prevailing of any of the preſent day, and the moſt to be guarded againſt; becauſe, however ſincere their zeal may be, their principles are certainly erroneous, and admit of great latitude in the practice of immorality; for one of their leading doctrines is, that there is no falling off from grace, and that conſequently no ſin is imputable to the perſon who has had the Call; therefore, ſhould ſuch a one, through the inſinuation of evil-minded men, take up revolutionary principles,

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principles, he would become an enemy to the ſtate. At the beſt, perſons of this perſuaſion are the declared enemies of the clergy, but it would be doing them injuſtice to accuſe this deſcription of ſectariſts of making a bad uſe of Sunday Schools, ſince, as I obſerved before, they are not amongſt the profeſſed friends of the inſtitution.

I was one applied to by an Anabaptiſt ſchool-maſter to procure him a ſchool: on my enquiring into the cauſe of his having loſt a day ſchool which I knew he had kept, he told me frankly, that he believed the true cauſe was that he would not teach his boys the *Church Catechiſm.* He ſaid, that in compliance with the particular requeſt of ſome of the parents he had attempted to do ſo, but that finding the Catechiſm a *compoſition of Lies* from beginning to end, his conſcience would not ſuffer him to perſevere: he then proceeded to the abuſe of the church, and invec-

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tives againſt its miniſters, and ended with denouncing the judgments of heaven againſt me, for being inſtrumental to the propagation of falſe doctrines. I produce this inſtance, merely to ſhew that no perſon ought to be permitted to open a ſchool without *a licence*, and what caution ought to be uſed in the examination of theſe teachers of the common people, before a licence is granted *.

That infidel ſeditioniſts have cauſed many perſons who could read and write to miſapply their talents, by making them *Secretaries* and *Correſponding Members*, &c. of *Secret Societies*, muſt be acknowledged. But what reaſon can be given for laying this to the charge of *Sunday Schools*, ſince *writing* is ſeldom taught in theſe ſchools?

* See in the Appendix an extract from a circular Letter, ſent by the Society for Promoting Chriſtian Knowledge.

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And thoſe miſguided perſons who have been made the tools of ſedition and rebellion were much more likely to be found amongſt thoſe of a degree above *Sunday Scholars*, who uſually receive their education at the expence of their parents in *Day Schools* from teachers, whoſe principles, it is to be feared, are too often greatly corrupted. But in *Sunday Schools* the maſters and miſtreſſes teach by a *preſcribed method*; and when viſitors attend, the teachers have not the opportunity of giving improper inſtruction. From the virulence which is expreſſed by many people againſt theſe inſtitutions, it ſeems as if they thought that an emancipation from ignorance was a certain means of corruption; and that the poor of Great Britain were before the eſtabliſhment of them, totally unacquainted with letters. But it is ſufficient to recal to mind the ſtate of the lower orders in Ireland, when they were drawn into the late rebellion, to

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prove that ignorance is not neceſſary to ſecure the ſtate from the attempts of its enemies to overturn it. Neither can it be eſſential to the intereſts of true Chriſtianity to withhold from the common people the means of being inſtructed in the truth, becauſe thoſe means may be applied to the propagation of error.

But it has been ſaid that the original patrons of Sunday Schools had intentions inimical to the intereſts of the government in church and ſtate in the eſtabliſhment of them. This ſuppoſition, I muſt be allowed to ſay, is both cruel and unjuſt; the object of the firſt worthy and reſpectable projector of theſe ſchools was profeſſedly *to check the progreſs of irreligion and vice*; and had all the friends of our happy conſtitution, who have influence over the lower orders of people, given their ſanction and ſupport to the plan with but a ſmall proportion of that zeal and aſſiduity of which

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which he ſet the example, a very ſtriking reformation would long before this time have been produced in the morals of the people; and the deſigns of infidels and ſectariſts, as far as they relate to *the children of the poor*, would have been ſuperſeded. For my own part, having witneſſed the happy fruits of it, I ſhall ever regard the inſtitution as a mean pointed out by a particular Providence at a moſt critical conjuncture; for counteracting the endeavours of infidels and ſeditioniſts to corrupt the public mind. Wherever the experiment has been fairly made, wherever the deſire of the children to learn has been ſeconded by a willingneſs in their ſuperiors to teach them, Sunday Schools have been ſucceſsful to an almoſt miraculous degree. Such a diſpoſition to receive religious inſtruction has ſhewed itſelf as gives a lively idea of that bleſſed time, when multitudes were daily added to the church.

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It is very poſſible that fanatical teachers may have encreaſed of late years, but this ſurely cannot with juſtice be imputed to *Sunday Schools*, for the age of the majority of theſe teachers proves, that they muſt have received their education before Sunday Schools were thought of; and the young miniſters of the goſpel of ſeventeen and eighteen, who are the pride and the boaſt of their ſects, were their hiſtory to be traced individually, would moſt probably appear to have derived their ſcanty knowledge of letters from other ſources; and to have been encouraged to aſſume the office of teachers by an *organized confederation* which is ſuſpected to have ſpread throughout the kingdom *. This cannot be attributed to

* Of this organized confederation I know nothing but by report, but it ſeems to me very probable that a ſociety, which holds its meetings in a court near *Fleet-ſtreet*, in *London*, and calls itſelf *The*

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to an inſtitution which was planned for better purpoſe, but to the abuſe of it.

I know it has been ſaid, that children

The Itinerant Society, is a part of it. The profeſſed deſign of this aſſociation is to eſtabliſh *Sunday Schools* in every pariſh within ten miles of the metropolis, where they can gain a footing, and its agents have actually done ſo in ſome pariſhes within my knowledge; in which the hours of teaching are ſo contrived, as to occupy the time of divine ſervice in the neighbouring pariſh churches. The aſſiduous attention paid by the teachers in theſe ſchools to the ſcholars, together with the gifts of clothing, and money which they beſtow, win the hearts of both children and parents, and diſpoſe them to receive with readineſs any leſſons theſe pretended friends may chuſe to give them. This ſociety alſo profeſſes to bring forward, as *preachers of the goſpel*, whoever ſhall appear to thoſe who are appointed to examine them, to be inſpired with the *gift of teaching*. It alſo offers comfort and relief to the poor in times of ſickneſs. Whatever theſe people may inſinuate againſt the Church and its miniſters, muſt doubtleſs have a

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dren would be taught too much at ſome *Sunday Schools.* That the firſt principles of belief are ſhort and ſimple, and ſuch as every peaſant might know if he pleaſed, notwithſtanding his inability to read and write; ſuch as every villager might hear on the Sabbath Day repeated by his miniſter.—That "a poor man's creed need not be very long —and that if once religion were taught to the common people *ſyſtematically,*

very powerful effect upon the minds of the ignorant; and it is much to be lamented that no law exiſts for preventing the obtaining of licences for ſchools of this deſcription; and that the proper eſtabliſhment of *Sunday Schools,* upon a right foundation, does not in every pariſh obviate the plauſible pretenſions of theſe itinerants. Yet theſe ſchools, as far as I am able to judge, are innocent in compariſon of many others that ſubſiſt in the kingdom, as appears from the laſt admirable charge of a learned prelate, whom the enemies of the inſtitution had triumphantly, but unjuſtly, numbered amongſt their ſupporters.

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they would neceſſarily begin to reaſon upon the ſubject; and that (ſince they might as well be formed into ariſtocratic metaphyſicians as philoſophic Chriſtians) their reaſoning would only ſerve to perplex their minds and lead them off from their purſuits and occupations."

But it ſhould be remembered that for a conſiderable time previous to the eſtabliſhment of *Sunday Schools*, the enemies of Chriſtianity, the *philoſophiſts* of the age, had been talking loudly of *enlightening the people*, and attempts had been made by their emiſſaries to corrupt the minds of the lower orders by means of cheap publications, which many of the poor were able to read, and all capable of hearing; and that fanatics at the ſame time were directing the attention of the common people to the moſt myſterious parts of Scripture; and teaching them to put falſe interpretations upon them. It

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was therefore become highly requiſite hat the children of the poor ſhould be taught the true doctrines of Chriſtianity ſyſtematically, that they might be well guarded againſt other ſyſtems, which they would moſt likely be tempted to adopt. And this may be done without leading them into *controverſy*, by taking care that the heart and mind are engaged on the ſide of truth, before the doctrines of error are propoſed. It is one thing to ſhew to the ignorant that truths are actually revealed in Scripture, which without *divine revelation*, muſt have been for ever hidden from the human mind; and another, to attempt to explain *the nature* of theſe truths; the firſt may be made as evident to the *unlearned*, as to the moſt *profound philoſopher*; the other is beyond the comprehenſion of the moſt enlarged capacity.

At the beginning of the *Reformation*, when the common people in general

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neral had a due regard for the Scriptures, and a habit of going to church prevailed in the nation, a more limited plan of inſtruction for the children of the poor might ſuffice; but it is no longer conſiſtent with the intereſts of the Eſtabliſhed Church to confine the religious knowledge of the common people to a mere ſummary of the firſt principles of Chriſtianity; or even to the more liberal ſyſtem which is followed in Charity Schools; for alas! neither the inhabitants of cities and towns, nor villagers in general, attend as formerly their parochial miniſter, to hear his inſtruction in the Church; they are either profaning the Sabbath Day, without any thoughts of religion; or following itinerant preachers. Nor can I conceive that there ſhould be any difference betwixt the *Creed* of the *rich man* and the *poor man.* Thoſe excellent Creeds, in which our church calls upon all its members to join, relate to the *common ſalva-*

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ſalvation; when, therefore, attempts are made to corrupt the *common faith*, means ſhould be employed to fix this faith firmly in the minds of *all*; and that this is the caſe at preſent, cannot be diſputed. It is impoſſible that the children of the common people, living amongſt their friends and neighbours, ſhould be kept from hearing the diſcuſſion of queſtions of a ſpeculative nature, whilſt *enthuſiaſts* on the one hand, and *infidels* on the other, are continually agitating ſuch queſtions.

But we are told, "That parents will make every improvement of their children in reading and Chriſtian knowledge, ſubſervient to their own wicked deſigns, and will put bad books into their hands, of which the children, having been taught to think upon religious ſubjects, will make an ill uſe; and that their thoughts will be eaſily guided into the channels of doubt and perplexity."

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The merely learning *to read*, is certainly a ſecondary conſideration, in compariſon with *Religious Inſtruction*, which according to the ſyſtem I have attempted to compoſe, may be received by the totally illiterate through *the ear*; but it is ſurely illiberal to deny the Poor the advantages of the former, in an age, when literature is ſo generally cultivated in the ranks above them. But I am myſelf no advocate for teaching writing in *Sunday Schools*; at beſt, it diverts the attention from higher objects; and if the children have the principles of Religion explained to them in the way I propoſe, there will not be time for it.

It is farther objected to *Sunday Schools*, that inſtead of promoting the practice of Chriſtian virtues, and improving the morals of the people, they are likely to make *Hypocrites* of them; but provided the Children are properly enabled to digeſt it, there will be very little

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little danger I preſume of their "*converting the wholeſome food of the Goſpel into poiſon.*" Very poſſibly, in the preſent depraved ſtate of the common people, ſome parents who ſend their Children to Sunday Schools, may put them upon diſhoneſt practices in the week days, but they will ſcarcely do it the more for their going to School. It is one material point gained, to keep theſe young creatures from prophaning the Sabbath; and why ſhould it be thought, that inſtructions expreſsly calculated to make them fear, love, and obey God, and do unto all men as they would have all men do unto them, ſhould lead them into the crime of Hypocriſy? Let us rather indulge the hope, that the Grace of God will diſpoſe the minds of the poor Children for the reception of divine truths, and the practice of Chriſtian Virtues, ſo that they may profit by what they learn,

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learn, and ſerve God with ſincerity and truth all their days.

Another objection which I have heard made to Sunday Schools is, that they lay too great a reſtraint upon Children, and abridge their liberty—On the contrary, to many a poor Girl, the going to a Sunday School, is the means of her enjoying an interval of comfort ſhe otherwiſe would not experience. Thoſe who ſtay at home frequently find Sunday, ſo far from a day of reſt, that it is the moſt uncomfortable day in the week: added to the fatigue of nurſing a fretful humourſome child, a girl has, perhaps, the ill nature of a moroſe father to endure; who, finding the expence of his family a reſtraint on his extravagance, inſtead of rejoicing in his children, murmurs and repines at the burden of them, deals out blows inſtead of bleſſings, and quarrels with his wife, ſo that all is diſcord and confuſion: or perhaps, the

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poor girl has a ſcolding, drunken Mother, whoſe tongue is a perpetual ſcourge. In other families, where diſeaſe or misfortune have made their cruel devaſtations, a girl ſees nothing but diſtreſs from day to day, and every thing conſpires to render home a ſcene of miſery; ſhe goes to a *Sunday School*, and is told of a world "where *all tears ſhall be wiped from all eyes*, where *there are pleaſures for evermore*," a world of everlaſting bliſs, into which the pooreſt wretch on earth may find admiſſion: her heart rejoices at the glad tidings, and ſhe longs for the return of Sunday, that ſhe may hear more of this bleſſed place.

But even ſuppoſing that all is harmony at home, which is too ſeldom the caſe: and allowing, that a girl enjoys in her parents' houſe every comfort that a ſtate of poverty affords, ſhe will yet be deſirous of going to a *Sunday School*, where ſhe may enjoy the delight of being

ing noticed by her ſuperiors, and obtain a ſhare in the fruits of their benevolence. The younger children alſo, often find a *Sunday School* more comfortable to them than their own miſerable homes. Theſe to be ſure are inferior conſiderations, but if the children are once collected, they may be induced to attend afterwards from better motives.

I will not deny that Sunday Schools often lay reſtraints upon *Boys*, which, thoſe who have been neglected in their infancy, may wiſh to eſcape. But it cannot ſurely be ſaid, that it is better for themſelves, or for Society, that Boys ſhould be left at liberty to ramble about in the fields, doing all kinds of miſchief, or playing at idle ſports on the Sabbath Day, inſtead of collecting them together to teach them their duty, and lead them into good habits.

I cannot help producing an inſtance or two which fell under my own obſervation,

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vation, when Sunday Schools were firſt opened in Brentford; there was amongſt the Candidates for admiſſion, a girl, about eight years old, who lived a few yards only out of the diſtricts of the Pariſh, and who, on account of non-reſidence, was rejected: this child received a denial with viſible diſtreſs, and when Sunday arrived, ſhe came to the place where the Sunday School was kept, and ſeated herſelf quietly on the ſtairs, liſtening with great attention to the inſtructions in the School, which, as the door was open, ſhe could hear. When the Scholars went to Church, ſhe followed at a little diſtance, and ſtood as near them as poſſible, without intruding into the party; and this practice ſhe continued for five or ſix Sundays, till the Viſitors could no longer deny her admittance, and ſhe was afterwards a very orderly Scholar.

A little boy, whoſe mother had rudely ſaid, "ſhe could inſtruct him herſelf,

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herſelf, and did not chuſe to have her child ſhut up from his recreations on a Sunday," ran away from her, and came of his own accord to entreat for admiſſion: it was thought wrong to encourage any act of diſobedience to Parents, and he was ſent home bathed in tears: another Sunday arrived, when, inſtead of paſſing it in ſports, he gave himſelf up to grief for the diſappointment; he followed the other boys as they paſſed the houſe, with his eyes and heart, and by the ſucceeding Sunday overcame the pride of his Mother, who conducted him to the School herſelf, begged pardon for her impertinence; and the child was received to his great joy and ſatisfaction. Indeed, I well remember, that the children ſo far from ſhewing an unwillingneſs to go to the Schools, crowded together in troops, ſupplicating for admittance; promiſing to behave well, which promiſe, allowing for their former extreme ignorance,

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ignorance, they in general fulfilled; and not a year has paſſed ſince the Schools opened, in which a number of children have not been received with their own perfect good will. I mention theſe inſtances merely to ſhew, that *Sunday Schools* do not tend to deprive poor Children of the *bleſſing of the* SABBATH, on the contrary, they may be regarded, as a happy mean of imparting pleaſure and comfort to many young creatures, whoſe lot it is to endure a variety of wretchedneſs, in their tender years, whilſt others of their age, furniſhed with every accommodation which affluence affords, paſs their childhood in cheerfulneſs, eaſe, and plenty. But it muſt be acknowledged, that unleſs viſited by perſons of ſuperior rank in life to the Maſters and Miſtreſſes, Sunday Schools ſeldom anſwer their propoſed ends. Something out of the common way is neceſſary with many parents to induce them to ſend their

their children; and many children want the excitement of the notice of their ſuperiors, to prevail on them to give up the liberty of rambling about, and playing on the Sabbath Day.

I am very ſenſible, that Sunday Schools have failed in many places where they have been inſtituted; but, I have not a doubt, it would be found on enquiry, that in theſe inſtances, the experiment has not been fairly made; the children have not received due encouragement, nor have the Schools been viſited by the Patrons of them.

Convinced as I am of the great utility of *Schools of Induſtry*, I rejoice, whenever I find this mode of Charity recommended as an object of *National concern* by able writers; but if the progreſs of *Sunday Schools* is to be retarded, till they can be built upon the foundation of *Schools of Induſtry*, much time will neceſſarily be loſt, and many a poor child, abandoned to the influence

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ence of bad example, will be brought up in habits of vice and profligacy; for the expences of the *Schools of Induſtry*, ſo greatly exceed thoſe of *Sunday Schools*, that it cannot reaſonably be expected, that the former will be univerſally eſtabliſhed, till Parochial aid can be obtained by the general application of part of the money raiſed by the Pariſh Rates to the purpoſe of employing the Poor; but, in the mean time, every Village may have its *Sunday School*; and, I will venture to ſay, that, Children accuſtomed to regular attendance at School and at Church, on the Sabbath Day, will be much more eaſily brought into habits of induſtry and cleanlineſs afterwards, than thoſe, who, till a *School of Induſtry* can be eſtabliſhed for them, are left to ſpend the *ſeven* days of the week in idleneſs and dirt: and it frequently happens, that *Sunday Schools* lead to the eſtabliſhing a *School of Induſtry* with the overplus

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overplus of the Fund, when the Subſcription has been liberal; but from all the obſervations I have had the opportunity of making, I do not think it ſo likely, that *Schools of Induſtry* ſhould produce *Sunday Schools*, neither can I conceive, as some writers ſuppoſe, that *a habit of Induſtry*, has a natural tendency to produce the *Religious Principle*, for if this were the caſe, we ſhould not ſee ſo many induſtrious people in the various walks of life, from the opulent merchant to the loweſt mechanic and labourer, giving up their thoughts entirely to the profits of their worldly occupations, to the utter neglect of Religion: but on the contrary, it is the natural effect of the Religious Principle, to produce and ſtrengthen every virtue; nor can Induſtry itſelf be deemed a virtue, unleſs it is practiſed as a duty.

If we call to mind the words of our bleſſed Saviour, "*Seek ye firſt the*

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Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you,' we ſhall no longer be at a loſs to determine which ſhould have the preference, the *temporal* or the *ſpiritual* concerns of the poor.

I ſhould now proceed to deſcribe the means which are uſually employed in eſtabliſhing a Sunday School, but ample information on the ſubject will be found in the *Appendix*; I ſhall therefore, (ſuppoſing the previous arrangements to be made) entreat ſuch Ladies as ſhall honour theſe pages with a peruſal, to accompany me, in imagination, firſt to the *parents houſes*, and afterwards to the *ſchool-room*, into which the *female ſcholars* are to be admitted for the firſt time, leaving the boys to the gentlemen viſitors.

Previous to the day of admiſſion, we may ſuppoſe every notable mother for a week at leaſt, buſily employed at every leiſure hour (and probably in ſome

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ſome of thoſe hours which are greatly wanted for repoſe) either in repairing old apparel, or in making new for her children, as circumſtances will admit; one perhaps cutting up a gown or petticoat of her own, which ſhe has no hope of replacing; another having none that ſhe can poſſibly ſpare, ſtriving in vain to make her little ones as ſmart as her neighbours, by mending their tattered garments; another giving up the point in deſpair, from her ignorance of that moſt uſeful feminine art, which enables many of her own humble rank to make a neat appearance with their families, at a trifling expence.

At length the day arrives that is to bring the before neglected children into the preſence of their ſuperiors, for the purpoſe of inſtruction. They are cleaned and dreſſed with unuſual neatneſs, in clothing, purchaſed perhaps, with the hard-earned wages of the father, and prepared by the fatiguing exertions of

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the mother. But the eyes of the parents gliſten with delight at the improved appearance of their little ones, who are diſmiſſed with a kiſs of affection, and a ſtrict injunction "to be good, and to behave prettily to the Ladies." If religion is not a ſtranger to the parents' hearts, a thankſgiving to Almighty God, for granting the means of inſtruction to their beloved offspring, whom they are not themſelves capable of teaching, is offered up together, with an earneſt prayer that the divine bleſſing may attend the inſtitution, and proſper the deſigns of their new benefactors.

The children proceed towards the ſchool; ſome of thoſe who are the *beſt dreſſed*, or who *can read their book*, advance with alacrity, proud of theſe little diſtinctions; whilſt others ſhrink back from ſhame-faced timidity; and a few, perhaps, ruſh forward in a bold and rude manner, having been accuſtomed

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to behave with insolence to their superiors.

At length by the persuasions of their companions, or led by the hands of their mothers or elder sisters, they all at length arrive at the place of destination. They enter a neat apartment, where a good fire promises to cherish and warm them; and they find assembled to receive them, the Ladies of the parish to whom they have never before been encouraged to look up for notice, who, on their dropping a curtesy, address the little strangers in the language of kind compassion, which kindles in their little hearts sentiments of delight unknown before—the earnest of future comforts.

The teacher being seated in her allotted station, each visitor takes some of the children to examine, in order to class them according to their respective proficiency in reading, and they are seated accordingly. The school is

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now organized, but on the names of the children being called over, they fall ſhort of the number of admiſſion tickets diſtributed. How can this be? It occurs to mind, that ſome neat decent parents are too poor to be able to make their children fit to appear—that others are too idle to take the pains to do it: even of the children preſent many are wretchedly clad, and it may be long before their parents will be able to clothe them better. It would be a diſgrace to humanity to profeſs kindneſs to theſe children, and not to do for them all that can be afforded. *Caps* and *tippets* made of *old cloth* can at leaſt be provided; and *young Ladies* can make them. Having theſe things gratis will delight the children, and induce their parents to keep them ſteady to the ſchool: the *young Ladies* preſent, therefore reſolve, that before the next Sunday a ſet of caps and tippets *ſhall* be made for the whole ſchool. If they can-

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cannot do all themſelves they will engage ſome of their young friends to help them. Amongſt the viſitors there is poſſibly a benevolent governeſs of a boarding ſchool, who comes to give advice at the *outſet*, though ſhe cannot afterwards give perſonal attendance; and ſhe offers to procure the aid of her ſcholars. The taſk, which at firſt appeared enormous, when divided is nothing,—it is determined upon, and the next Sunday will witneſs its completion.

Some of the poor children perhaps, having idle drunken mothers, are ſo very dirty in their appearance, and ſo rude in their manners, as to be quite diſguſting.—But *Charity is not eaſily offended.* The viſitors will not ſend theſe children away, they will not forbid their coming to the ſchool;—they regard them with extraordinary pity, and reſolve to amend their condition, if poſſible. Perhaps a mild reproof from a ſuperior, given to the parent in a ſeaſonable hour,

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will ſecure her attention. At leaſt the experiment ſhall be tried.

But amongſt the children collected together there are ſome, who through the vanity of their mothers, are dreſſed too fine for a Sunday School. This is a harder matter to remedy than the other, for who, in theſe days of finery, is willing to be deſtitute of ornament when ornament is to be had, even at the expence of convenience? Yet an attempt muſt be made to correct this growing evil. But it muſt be done with precaution and gentleneſs. And what a delight will it be to reclaim theſe girls from a folly which occaſions the ruin of many an unhappy female!

Each Lady now takes a few children to examine in reſpect to their knowledge of religion, and upon aſking them ſome plain queſtions, it is found that even thoſe who can read fluently have only a confuſed notion of the great truths of Chriſtianity, or of the practice

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tice of its duties, and that many of the children are not even able to tell *who made them*; that they are ignorant of the *great bleſſing of ſalvation*, and have heard no more of their SAVIOUR than his *ſacred name*, and that in profane converſation; and that they never yet entered a church, or if they have, it has only been as ſtupid ſpectators, wondering at all they heard and ſaw, but totally ignorant of the meaning of divine worſhip.

The bells now chime, the hour is arrived for taking this little flock, which Charity has collected, into the church, to preſent them to their CREATOR, REDEEMER, and SANCTIFIER. Who can attend ſuch a ſolemnity as this without the moſt devout affections of heart?—ſurely not thoſe who have begun the charitable work,—No, the viſitors, as in the preſence of that God whoſe honour and glory they have in view, bow down before the throne of grace, and

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ſupplicate the divine bleſſing, without which all their labours will be ineffectual; they ariſe from their knees, and behold with delighted eyes a number of poor children, whom they have encouraged to look up to them for inſtruction, how *to ſeek the* PEARL OF GREAT PRICE, and they reſolve to perſevere in the good work they have begun, in ſpite of all difficulties that may ariſe from the want of capacity in ſome children, and want of attention in others, and to arm themſelves with patience to endure even ingratitude from the parents, for the children's ſake *; and

* The ingratitude of the poor is frequently urged as a reaſon for not attempting to inſtruct their children. But ſuppoſing that unthankfulneſs for favours beſtowed is the general characteriſtic of the lower order of people, (which I am very far from allowing) this ought not to operate to the prejudice of their children, who are the immediate objects of this ſpecies of charity; it ſhould

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and to do all for the glory of God, and the good of their fellow-creatures. The pious paſtor of the flock confirms their reſolves by his earneſt exhortation from the pulpit, and they leave the church with the PEACE OF GOD *in their hearts*, the rich reward of piety and benevolence.

Let us follow the children home.—How pleaſed are the parents with the report they make of the kindneſs of the Ladies! They determine on their part

ſhould rather ſerve as an additional motive for inſtructing them. A good education is the moſt likely means to prevent the growth of every evil principle. And ſhould any children, who have been kindly inſtructed by their ſuperiors, prove ungrateful to their benefactors, charity will be ready to form excuſes for them, rather than ſuffer reſentment, for the offences of individuals, to extend itſelf to the innocent. It is not to be expected that all children will feel the full force of the obligations conferred upon them, but the generality are very ſenſible of kind treatment.

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to endeavour to ſecure a continuance of it, by keeping their children regularly to the ſchools. And how is this determination ſtrengthened, when, on the Saturday following, the unexpected preſent of *caps* and *tippets*, the firſt fruits of the promiſed harveſt of benevolence, arrives!—The Sunday returns, the Ladies reſume their ſtations—the children aſſemble, and their improved appearance excites the moſt delighful ſenſations in the hearts of thoſe young benefactreſſes, who have furniſhed the means; they find that their induſtry has been well employed; they could not have thought that ſuch trifles would have made ſuch an alteration in the poor children! they perceive the dawning of affection and gratitude towards themſelves in the brightened countenances of the little ſtrangers!—they find them not merely willing, but eager to be taught by them, and they feel in their own hearts a ſympathetic good-

will

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will, which makes the task inviting! they engage in it with alacrity, and when it is finished, they dismiss the objects of their kind attention from their *presence*, but from their *remembrance* they cannot dismiss them! nor do they desire it—No, it shall be their amusement to form plans for their future benefit.—*The School of Industry is talked of*—an hundred kind expedients are proposed by the elder Ladies, and the young Ladies discover that in this institution they can be very useful; the *Day School of Industry* is therefore resolved upon, and it is soon found that what benevolence plans, ingenuity and industry can accomplish. But before we take a view of this intended institution, we must rest a little in the Sunday School.

From the beginning of the institution it has been matter of dispute what the children should be taught in these schools; nay, some have contended that

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that any kind of inſtruction, given in a ſchool, is a profanation of the SABBATH, but this objection, I preſume, will be done away if the teaching be confined to *ſacred ſubjects*, and given in the intervals of public worſhip only. To keep children from church to be taught any thing whatever cannot be juſtified by any arguments, nor ſhould the employments of a Sunday School be of ſuch a nature as to draw the mind from *ſpiritual objects* to *worldly concerns*; for this reaſon I confeſs that it does not appear to me to be proper to teach *writing* and *accounts* in Sunday Schools. There is no abſolute neceſſity for children of the lower order to learn theſe things at all, though it is an act of kindneſs to beſtow this learning upon them when it can be done conſiſtently with purſuits of an higher nature. Every town, and moſt villages, have their ſchool-maſters who keep evening

ſchools

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ſchools for thoſe who cannot attend in the day-time; and ſuch charitable perſons as wiſh to beſtow it as a favour upon a poor boy or girl, may at the expence of *half a year's ſchooling* give them a ſufficiency of writing and arithmetic to anſwer every purpoſe of humble life. Beſides, the deſire for theſe acquirements is ſo general amongſt the poor, that parents will, for the moſt part, contrive that their children ſhall attain them.

A very little previous inſtruction would be found ſufficient to enable a boy or girl, of thirteen or fourteen, to improve by themſelves. The practiſing *arithmetic* on the *Sunday* ſhould be ſtrictly forbidden, becauſe it may poſſibly lead to the *keeping counting-houſe books on the Sabbath*, againſt which children of every degree ſhould be warned in the courſe of their education, for it certainly is a very profane practice.

When

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Whenever it is practicable, a *School of Induſtry* ſhould be the conſtant appendage of the *Sunday School*, and the *Sunday School*, the inſeparable companion of the *School of Induſtry*; and when this is happily the caſe, very little *reading* need be *taught* in the *Sunday School*, the children of courſe, will read ſome portion of the *Scriptures*, or the *Common Prayer Book*, &c. in order that the Viſitor may judge of their progreſſive improvement; and thoſe who can read fluently, may be exerciſed a little, in dividing ſome of the Scripture names into ſyllables, in the *Second Part of the Charity School Spelling Book*, or in the *difficult Chapters of the* BIBLE, if time will permit; but it is upon *oral inſtruction*, and *catechizing*, that dependance muſt be placed for improvement in Religious knowledge; and this inſtruction, I preſume, may be given by means of the *Lecture Books*, before children are able to read at all, and

and even to thoſe, from whom learning in every other form is withheld. But I truſt, the number of perſons who would ſhut the door of knowledge againſt the Poor is not great; for even in early youth reading may prove of great advantage to both ſexes; in maturer years, it may become ſtill more uſeful; and in decrepid old age, it may prove an unſpeakable comfort. Indeed, if children are not taught how to make a proper uſe of their talent of *reading*, the great object in beſtowing it will be defeated. Not that I can ever be brought to ſubſcribe to the opinion, that it would be better that children ſhould not learn to read, under any circumſtances, for I regard it as a part of the *Birthright* of the Poor as *Britons*, to read the BIBLE in their native language; and eſteem it the duty of their ſuperiors to ſee, at leaſt, that they are enabled to do it. Our forefathers thought ſo, it is evident, or they would not have made ſuch

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ſuch proviſion for their learning, which, in ſome inſtances, was carried too far in the eſtabliſhing ſo many *Grammar Schools*; for claſſical learning is not neceſſary for the children of common mechanics, farmers, and tradeſmen, much leſs for *Charity Children*. But the method, and the quantity of teaching in *Sunday Schools*, muſt of courſe differ according to local circumſtances; one rule, however, I would recommend, which is, that it may be *liberal* in reſpect to *Chriſtian Knowledge*. Let us remember our Saviour's injunction to his firſt Diſciples, "*Freely ye have received, freely give*," that we may be diſpoſed to communicate *without grudging*.

In the generality of *Sunday Schools*, the ſame method of Religious Inſtruction prevails, as in Charity Schools, * and as it is limitted to one day in the

* See page 35, and ſequel.

week,

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week, the acquirements of the Children muſt be proportionably leſs; and even theſe, are too frequently loſt in the intervals between the Sabbaths, if there is no *School of Induſtry* for them in the week; conſequently, after great pains beſtowed by the Teachers, Sunday School Children frequently leave the Schools with a very ſuperficial knowledge of the principles and duties of Chriſtianity. The caſe is different where Viſitors attend, eſpecially thoſe of the *Sacred Order*, to give Religious Inſtruction in an *explanatory* way.

If we conſider the nature of the Inſtruction in *Sunday Schools*, and compare it with the uſual mode of education in Week Day Schools, we ſhall be convinced, that it can ſcarcely be expected to find *Maſters* and *Miſtreſſes*, fully competent to the taſk. But, even ſuppoſing the appointed Teachers to be capable of inculcating Divine Truths,

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Truths, and of expanding thoſe minds in which reaſon is inveloped in many a fold of ignorance and error, the ſhort ſpace of time allotted for the teaching a large number of Children, will not admit of their giving much Religious Inſtruction, as the merely teaching the Children to read and ſpell, and repeat the Catechiſm, &c. by heart, will ſufficiently employ the Maſter or Miſtreſs, who, without the aſſiſtance of a ſuperior, would find it very difficult to keep thirty or forty children in order, who had never been accuſtomed to any kind of regularity: beſides, if the Teachers have paſſed the preceding week in the laborious and fatiguing occupation of keeping Schools, it is reaſonable that the *Sunday buſineſs* ſhould be made as light to them as poſſible; and the aid of *Viſitors*, is a a great encouragement to the Teachers as well as to the Scholars.

If

If a ſufficient number of Ladies agree to divide amongſt them the taſk of giving Religious Inſtruction, they may attend in *rotation* for a month together, proportioning the number of Viſitors to the number of claſſes, each Lady engaging a ſubſtitute, in caſe of abſence, but it will not be found an irkſome taſk, I am perſuaded, for *one Viſitor* to take the entire inſtruction of a Claſs; at leaſt, I can ſay for myſelf, that it is ſo intereſting an employment to me, to inſtruct my Claſs of twenty Children, which I now do at my own houſe every Sunday morning, from nine till near eleven o'clock *, that I feel it a painful diſappointment, when I am any ways hindered; and this will ever be the caſe with thoſe, who enter heartily into the buſineſs. In reſpect to the method of Teaching, which after

* The School room being very inconvenient, on account of the interruption, from the teaching of the other Classes.

many

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many experiments I have adopted, it will be sufficient to refer to the Appendix, for a detailed account of the rise and progress of the Brentford Schools, in which every particular is mentioned that has been the object of enquiry to me, concerning *Sunday Schools* and *Schools of Industry*, in consequence of my first Address to Ladies upon the subject. And it is happily in my power, from the communications with which I have been favoured from different places, to give a variety of examples, suited to different situations*; but before I quit the subject of *Sunday Schools*, let me once more earnestly recommend to every Lady of the Church of England, who engages in the kind office of *Visitor*, to act in concert with the *Parochial Minister*, when he attends the School; and to keep the Children strictly to the *Parish Church* at all

* See the Appendix.

events,

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events. Alſo to examine into the books, which the Children may chance to have at home, for there are many publications about in the world, which are very unfit for their peruſal; ſome publiſhed with an invidious deſign to inſinuate falſe opinions; others likely to miſlead from their injudicious conſtruction; amongſt the latter, I cannot forbear naming a very popular little Work called, "*The Hieroglyphic Bible,*" in which an attempt is made, to bring all the great Truths of Divine revelation, down to the ſenſes, by means of viſible objects, and accordingly the *creation of the firſt Man,* is repreſented by an *ill-drawn human figure lying flat upon the ground,* and a *diſtorted Angel, blowing into his mouth the breath of life.* I have alſo ſeen a ſet of Cards, containing *the Creed, the Lord's Prayer,* and *the Ten Commandments* in Hieroglyphics, in which, "ALMIGHTY GOD, THE MAKER OF EVERY THING

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THING IN HEAVEN AND EARTH," is represented by a *Basket Maker*, weaving his baskets! and "TRESPASSES AGAINST US," by *a Man cutting down his neighbour's Gate*: these kind of things being attractive to the eye, and carrying the appearance of Religion, are inconsiderately put into the hands of children, with a view to fix Religious Instruction in their minds; but when we consider, that it is by the *association of ideas*, that children acquire their first knowledge of things, and that early impressions on the infant mind, are generally lasting; we must see how necessary it is, to secure children as much as possible from forming and receiving false ones. It is no uncommon thing, to find Books of a very different tendency, under the same title. *Watts's Divine Songs for Children*, for instance, is in its original form, perfectly agreeable to the *Doctrine of the Trinity*; in its new dress, it is a *Socinian Book*, from

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from which every expreſſion relating to the TRINITY, the *Divinity and atonement of* CHRIST, the *exiſtence of the* HOLY GHOST, or the *eternity of* HELL TORMENTS is excluded. By circumſpection in theſe matters, and ſuch kind encouragement as they will have power and ability to beſtow, Ladies may render very eſſential ſervice to the cauſe of true Religion, and contribute to ſupport the Church, which female hands ſometimes lend their feeble aid to undermine and caſt down. *

I ſhall now proceed to

SCHOOLS OF INDUSTRY.

Theſe Schools are diſtinguiſhed from *Charity Schools* which receive only *Day Scholars*, chiefly by their being of modern date, and by their always af-

* Proteſtant Diſſenters, who believe in all that a *Watts* and a *Doddridge* taught, will alſo ſee the propriety of keeping *infidelity* and *fanaticiſm* at a diſtance from Schools of every kind.

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fording ſome kind of manual employment.

It would be ſuperfluous in me, to undertake to prove by argument the expediency of theſe Schools, for even the enemies of *Sunday Schools* acknowledge their utility, and every reflecting mind muſt perceive the propriety of ſetting each idle hand to work; yet, certain it is, that there are in this kingdom thouſands of idle children, who might be employed, not only to the advantage of the families to which they reſpectively belong, but for the benefit of the community *.

It has been calculated, that ſuppoſing England and Wales to contain ten thouſand pariſhes, and that but ten perſons in every pariſh, one with another, were by ſome method employed

* In Holland Children earn their living at an early age, in various ways, particularly by toy-making, which ſerves as an amuſement, as well as a profitable employment.

who

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who were idle before, the whole number of perſons ſet to work would then be *one hundred thouſand*; and, if they work but 300 days in a year, and one with another earn but a halfpenny a day, the produce of their labour would at the year's end amount to 62,500 pounds*."

Within the courſe of a few years, a conſiderable number of children have been happily reſcued from the dangers to which idleneſs expoſes every human being, by the eſtabliſhing Schools of Induſtry in many parts of the Kingdom; and wherever they exiſt, the benefits are evident and important, but the good this kind of Inſtitution is calculated to produce, cannot be fully

* See the Propoſal made by the Society for Promoting Chriſtian Knowledge to the Truſtees of Charity Schools, (in their annual report) for adding work to learning.—See alſo a Pamphlet publiſhed in 1792 on Day Schools of Induſtry, by Mr. Thomas Symons.

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known and felt, till every Parish has its *School of Industry*, supported with a part of the money collected by the Rates. That this is practicable, has lately been demonstrated at Lewisham in Kent, and as I think it will be doing good to society, to contribute to the publicity of an experiment so judiciously and so successfully made, I shall take the liberty of inserting in the Appendix an account of this School, as given in the Reports of the Society, for bettering the condition of the Poor.

But according to the common course of human events, it will probably require some years to bring about a general adoption of this Plan, for there are very few Parishes comparatively, in which Gentlemen of independent fortune, can be found to enter zealously into the business of making improvements in Parochial arrangements, and people who have business of their own which demands their attention, have not

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not much time to ſpare for ſuch a purpoſe; and of thoſe who have leiſure, few who ſerve the office of Overſeers of the Poor, can be perſuaded to go out of the beaten track, or they certainly might eſtabliſh a School of Induſtry at the charge of the Pariſh, under the Act of Parliament, which requires them to apply a part of the money collected by the Rates, to the purpoſe of *ſetting the Poor to Work*, and by doing ſo, inſtead of increaſing the expenſe of the Pariſh, they would eventually leſſen it conſiderably, as has been proved at Lewiſham. It is a diſgrace to any Pariſh, to ſee the Children of the Poor, who are old enough to do any kind of work, running about the ſtreets ragged and dirty: not that I ever wiſh to ſee a Law paſs, for obliging all the Poor to part with their children, that they may be entirely brought up in Schools of Induſtry; for theſe Schools would be detrimental to Society, and deſtructive

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of domeſtic comforts, as might eaſily be proved, from the effects which commonly ariſe from compelling parents to ſend their children to the *Hundred Houſes*, which are eſtabliſhed in ſome counties. Theſe children commonly receive more harm than good, by being mixed together with the men and women, and this is too much the caſe in Pariſh Workhouſes: *Day Schools of Induſtry*, into which ſuch children as had no parents to receive them, or who muſt of neceſſity be ſeparated from them, might be admitted to *lodge* and *board*, (as in the inſtance above-mentioned) would anſwer every deſirable purpoſe.

It may be ſaid, that in many Pariſhes there are large *Manufactories* which employ all the Children, and that in theſe places *Schools of Induſtry* cannot be neceſſary; my opinion is totally different. Theſe Manufactories certainly might be rendered very beneficial

ficial to Parishes at large, as well as to poor families; but it too frequently happens, that a sacrifice of health and morals is made in them to pecuniary advantages. The Children are crouded together in close apartments, without any regard to their improvement, excepting in one particular branch of the Manufactory, for which probably their size will disqualify them after a few years, when they must give place to smaller children, and turn into the world unacquainted with any art, by which they may gain a future livelihood, and if they are females, ignorant even of the use of the needle, so necessary to be known by every wife and mother in the lower ranks of life.

I cannot indeed think of little children, who work in Manufactories, without the utmost commiseration. It is impossible, surely, to view those countenances, in which, according to their time of life, the roses of health should

bloom, pale and ſodden—thoſe limbs which ſhould be ſtraight, robuſt and active, ſtinted in their growth, or diſtorted by ſitting in one continued poſture; or to hear thoſe tongues uttering oaths, and other profane language, which ſhould be taught the words of piety and virtue!

Much of the Work which is done by Children in Manufactories, might undoubtedly be done in rooms appropriated to them, in which, they might enjoy the advantages of a School of Induſtry. Wherever it can be effected, it would be a great act of Charity, to ſeparate poor Children from their corrupted and corrupting companions; but where this cannot be accompliſhed on the week-day, they may, at leaſt, have one day of cleanlineſs and comfort, and have good principles infuſed into their minds, by attending a *Sunday School*; and the general adoption of Dr. Ferriar's Advice to the Poor in manu-

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manufacturing towns, would make a wonderful difference in their health and growth; but the obſervance of theſe rules by the parents depends greatly on the kind enforcement of them by their ſuperiors *.

But although the eſtabliſhing Schools of Induſtry is properly a general *parochial object*, it is not excluſively ſo; many have been inſtituted by the benevolence of private individuals, either at their own expenſe, or in conjunction with others in the neighbourhood; and were the parochial ſchools to become general, room would ſtill be left for the exerciſe of charity in this way, by founding ſchools in which a certain number of children might be qualified for domeſtic ſervices, and if thoſe in the

* Theſe rules may be found in the Reports of the Society for bettering the Condition of the Poor, and in a detached Pamphlet, ſold by J. Hatchard, Piccadilly.

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parochial ſchools were allowed to look up for admiſſion into theſe ſelect ones, as a reward for diligence and good behaviour, the encouragement would be great and powerful.

Till the happy time arrive, when pariſhes ſhall be univerſally convinced of the expediency of collecting the children of the poor together for employment and inſtruction, *Schools of Induſtry* ſupported by voluntary ſubſcriptions and benefactions, or by the overplus of Sunday School ſubſcriptions, may be eſtabliſhed with great advantage; theſe inſtitutions will furniſh proper exerciſe for the benevolence of Ladies, eſpecially thoſe for girls, in which the employments being entirely feminine, female managers and inſpectors are peculiarly requiſite. And it is certain that the influence of Ladies with the other ſex, will have great weight in procuring auxiliary aid where the means

means of ſupport are wanted. Theſe eſtabliſhments will alſo afford opportunities to ſuch of our ſex, as are in any degree above the lower order, to ſhew their charity, as well as to Ladies of fortune. But I will not dwell on the means of eſtabliſhing and ſupporting Schools of Induſtry, theſe will generally ſuggeſt themſelves to the mind in which the deſire prevails; or they may be learnt from the examples of others who have led the way; and it is an unſpeakable ſatisfaction to me to be able to produce examples of ſchools at this time flouriſhing under the judicious management of their reſpective patroneſſes.

Of all the difficulties which attend the eſtabliſhing a School of Induſtry, that of providing work for the children, eſpecially ſuch as ſhall be productive of *pecuniary profit*, is the greateſt; but by *perſevering enquiry* it is ſometimes unexpectedly obtained. Were parochial

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ſchools univerſally eſtabliſhed, the knitting, ſpinning, weaving, and plain-work for the pariſh poor would employ a great number of young hands, and in moſt neighbourhoods there are Ladies who put out needle-work, and poor women who would be glad to have things made and mended for their children at an eaſy expence, as well as ſervants who have not time to work for themſelves. But it would be charity to employ the girls upon *patch-work* *, rather than let them grow up to maturity without being able to work at their needle, and learning to mend ſtockings would be a very uſeful employment. Knitting ſhould always be learnt, and tayloring for little boys might be turned to good account; and means might be found to get the produce of the ſpinning-wheel manufactured into ſome uſeful article of clothing. As weaving,

* See the *kind* of patch-work in the Appendix.

upon

upon a *ſmall ſcale* at leaſt, may be practiced by girls, it would be a good thing to have ſome of them, in each pariſh, taught to weave, and a ſmall loom may be bought at an eaſy expence. But I muſt confeſs myſelf to be ſtill a novice in reſpect to manufactory work; and much muſt ever depend upon local ſituation.

In *Schools of Induſtry*, the buſineſs of literary inſtruction may be contracted into a narrower compaſs than in *Charity Schools*. But whatever may be the employment of the children, it will ſurely admit of a little *reſt*, for the purpoſe of learning to read; and a clever miſtreſs will eaſily contrive to teach them; or if the buſineſs of the work-ſchool ſhould entirely occupy her, or ſhe is not able to teach *reading*, there are various other ways by which they may be taught. At any rate *religious inſtruction* ſhould not be omitted, which they may receive by the *ear*, and Ladies

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dies charitably diſpoſed will ſurely be found to beſtow it once in the week at leaſt. *Writing* and *accounts* are not, in my eſtimation, neceſſary branches of inſtruction in *Day Schools of Induſtry*; for even ſuppoſing that the teaching them ſhould occaſion no great interruption to the more material buſineſs of the ſchool, and ſetting aſide every objection that has been made to the teaching theſe things to the lower order of children, I am convinced, that the generality will acquire them without the aſſiſtance of their ſuperiors, to a ſufficient degree at leaſt to be able to write a letter, ſet down a few articles of expenditure, and caſt up an eaſy ſum in addition, which is as much as people in that claſs of life have occaſion for. It will probably be obſerved that in this particular I have changed my opinion, ſince the publication of the firſt edition of this book. This is very true, but many things appear expedient in *theory* which

which prove otherwiſe in *practice*.—I thought alſo, at that time, that I ſhould be able to manage *ſpinning* and *knitting Schools*, together with a *School for plain-work*, ſo as to make them all profitable in a pecuniary way, but my plan was defeated; and after a trial, attended with conſiderable loſs, it was found neceſſary to relinquiſh the two former, and to keep to *plain-work* only, to my great diſappointment; yet my opinion of the expediency of the original plan in this reſpect remains unaltered. A ſpinning-wheel or two, where the earnings depend upon other work, would probably be ſufficient for a ſchool; and ſome woman might be found to teach two girls at a time out of ſchool hours. Indeed were two clever girls taught to ſpin, they might teach the others: but I offer theſe hints with ſubmiſſion to perſons of more experience.

In

In the School at *Lewiſham*, to which I have before referred, the children who go as *Day Scholars* have two meals a day, breakfaſt and dinner, according to a cheap and wholeſome bill of fare, without any expenſe to the parents. An *ordinary* for dinners only at *a penny a head* for each child has been found to anſwer extremely well*; and if this plan were generally adopted, it would, I am perſuaded, do much good by furniſhing a powerful motive to the parents for keeping their children conſtantly to the ſchool hours; improving the health of the children, and making them ſenſible of the good fruits which ſpring from induſtry. Nor would theſe *ordinaries* be without their uſe to the viſitors of them. The ſight of ſo many young creatures of the human race "*hovering around them like the*

* See in the Appendix Penny Ordinaries.

fowls

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fowls of heaven, aſking their humble dole," would ſurely, in theſe times of ſcarcity eſpecially, operate not only as a powerful impulſe to benevolence, but as a reſtraint upon that luxury which ſo generally prevails in the nation.

When the girls of a *Day School of Induſtry* are nearly arrived at the age at which they may be expected to leave it in order to go to ſervice; nay, indeed as ſoon as they are capable of doing any kind of houſehold work, it would be a great act of charity in Ladies to employ them occaſionally in little houſehold matters ſuited to their ſtrength, or in attending on children, in order to prepare them for the places they may afterwards undertake. And when the time comes that they muſt go out into the world to provide a maintenance for themſelves, how happy would it be for theſe poor children if they might ſtill be permitted to look up

to

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to their former patroneſſes as their future friends and benefactreſſes! This is the caſe with the girls of the *Schools* at *York*. The Ladies to whoſe good offices they were indebted for ſo many comforts in their earlier days, reſolved never to abandon them, whilſt they continued to deſerve their favour; and to encourage them to perſevere in the paths of rectitude, they eſtabliſhed the *Female Friendly Society* before mentioned.

I would not be thought deſirous of confining the benefits of *Schools of Induſtry* to girls only, for they certainly may be eſtabliſhed with equal advantages for *boys*, but as this work is addreſſed to Ladies, I have avoided every thing that might appear an intruſion upon the province of gentlemen; however it will not be any departure from my preſcribed rules to ſay a few words in favour of thoſe eſtabliſhments, which

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which Ladies at this time contribute to support; and to which their patronage must ever be a desirable acquisition.

The following hints, suggested to me by a friend who daily studies the good of the poor, are too important to be omitted.

It is a melancholy observation, that British sailors, though remarkably brave, are in general very profligate, profane, and immoral; would it not, therefore, be advisable to establish in sea-port towns (in addition to Sunday Schools) Schools of Industry, in which boys might learn to spin and weave coarse thread for sail-cloth, pick oakum, &c.? And in order to train some for the *sea service*, suppose an *Evening Navigation School* was founded, in which a limited number of boys might be instructed for an hour or two, twice or three times a week, in such particulars as all common sailors ought to know, previous to their going out to sea: a master, qualified to teach

these

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theſe boys, might eaſily be found in ſome experienced mariner out of employment. Theſe boys ought to learn to *read* and *write*; and the books put into their hands on *week days*, ſhould be ſuch as have a tendency to excite ſentiments ſuitable to a ſea-faring life; ſuch as *voyages* and *travels*; and part of their inſtruction in *Sunday Schools* ſhould be calculated to give them a proper ſenſe of the peculiar duties of the profeſſion for which they are deſigned, and the neceſſity of ſecuring the bleſſing of GOD to defend them againſt the dangers, and ſupport them under the difficulties to which they will unavoidably be expoſed.

In ſuch Schools as I have been recommending, lads might be trained to ſerve their king and country from *principle*; and young gentlemen, intended for the ſea ſervice might, under the conduct of experienced perſons, improve their own talents by occaſionally

ally exercising and examining these boys *.

To train lads in this manner for the *sea service* would be very beneficial to the nation; for it is dreadful to think that the greatest number of those who are employed to fight in defence of their country in times of war, or to convey its valuable commodities to distant nations, and bring back the various articles of commerce, are a set of poor ignorant creatures who enter themselves as sailors (or enlist as soldiers) from no better motives than idleness or discontent, or a spirit of adventure, if we except those who are trained by the *Marine Society*.

Though it must be acknowledged, that the fate of battles, whether by sea or land, depends upon the will of heaven, there is certainly more reason to

* For examples of schools for the purpose of navigation, see the Appendix.

expect

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expect that ſucceſs will attend thoſe who are the faithful ſervants of the GOD *of Hoſts*, than a ſet of reprobates, who by their impiety and vicious conduct, kindle his anger againſt themſelves individually; and as part of the great body of the nation contribute to bring the divine wrath on their corrupted country. That *religion* and *bravery* are compatible, we have had ſtriking inſtances in ſome of the preſent renowned commanders of the Britiſh navy; who, in the hour of danger, implored the protection of Heaven; and in the hour of victory, aſcribed the glory to God.

And the idea that common ſailors will be rendered *unruly* and *mutinous* by ſuch an education as lifts them above total ignorance, is very illiberal and unfounded; for it is well known, that in the late unhappy mutiny on board our fleet, by far the greateſt number of the mutineers could neither *read*

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nor *write*; but put their *marks* to the different papers which they were prevailed upon to ſign, at the inſtigation of a few wicked conſpirators, who probably would have failed in their purpoſe of drawing theſe deluded men into rebellion, had they been previously inſtructed in their duty, and enabled to judge for themſelves.

But whilſt proviſion is made for furniſhing the navy with good *principled mariners*, the intereſts of *agriculture* muſt not be neglected; and it is much to be wiſhed that thoſe boys who reſide in the country ſhould be early inſpired with a love of agricultural purſuits, which might eaſily be effected, by letting them ſpend a part of their time every day in ſome rural occupation, as ſoon as they are able to work. But the general practice in villages is either to deſtine poor boys entirely to *labour*, without beſtowing any inſtruction upon them,

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them, or to turn their attention totally away from manual employments, by confining them during the working hours of the day to *books*; the conſequence of the firſt of theſe modes of bringing up village boys is, that they continue ignorant and brutiſh all their lives; and of the other, that many of thoſe who, if they had received literary inſtruction for one hour only in the day, and worked the reſt, would have been uſeful and intelligent huſbandmen, contented in their native villages, and reſpectable in their humble ſtation, emigrate to *cities* and large *towns* where they mingle with the herd of uſeleſs beings who compoſe the menial train of the great and the opulent, and live like drones in the beehive, in luxury, idleneſs, and profligacy, at the expenſe of others.

But of all places in the Kingdom, *Schools of Induſtry* both for Boys and Girls,

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Girls, are the moſt deſirable in the *Metropolis*, where the Poor of both ſexes in their early years, are expoſed to ſo many temptations, that it can ſcarcely be expected they will eſcape corruption, unleſs extraordinary care is taken to preſerve them from it, by inſtructing them in their duty, employing their time, and keeping them out of the way of wicked companions; that this is practicable, has been proved by ſucceſsful experiments, in two *Day Schools of Induſtry* at the weſt end of the Town, viz. one in Edgeware-road, the other in the Pariſh of St. Mary-le-bone*, both under the moſt reſpectable patronage, and attended by Ladies. By means of theſe Schools, many poor Children have probably been reſcued from the unhappy fate of numbers of

* See in the Appendix—Schools of Induſtry; and a Pamphlet publiſhed by Mr. T. Symonds, on Schools of Induſtry, in 1792: Sold by Johnſon, St. Paul's Church Yard.

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their own age and condition, who have been ſeduced from the paths of honeſty and virtue, for want of ſimilar advantages.

Nothing would be ſo likely to check the progreſs of vice, as the multiplying *Day Schools of Induſtry*, together with *Sunday Schools*, in London, and in other great Cities, under proper regulations and management. Indeed, it ſhould be a general concern to eſtabliſh them throughout the kingdom; and ſomething ought to be done without delay—Humanity is ſhocked at the number of lads who are trained up as the aſſociates and confederates of thieves, to get a ſcandalous livelihood, by making depredations on the Public; many of whom, before they arrive at years of maturity, are condemned to ſuffer an ignominious death, or baniſhed from their country for their offences againſt its laws: and it is equally affecting, to think of the multitude of

poor

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poor young females, who, loſt to all ſenſe of decency, diſgrace their ſex, and lead the moſt profligate and miſerable lives, till they ſink into untimely graves!

A neglected education, is, I am perſuaded, the root from which theſe evils principally ſpring; and thoſe who have power to check their growth, to ſow the good ſeed, and afford the neceſſary cultivation, but withhold their exertions and influence, have much to anſwer for; and it certainly is the *intereſt*, as well as the *duty* of perſons who have property to loſe, to uſe every poſſible means to promote the knowledge of Religion, and the practice of Morality amongſt the common people, than which none is ſo likely to be attended with ſucceſs, as the proper education of thoſe, who will ſucceſſively fill the lower offices in the community. Could the preſent race of labourers, workmen, artificers, and ſervants, (with a few

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exceptions in each claſs) be replaced for others, who would act with uprightneſs and fidelity, and a regard to that ſubordination, which is eſſential to the happineſs of all, what a difference would there ſoon be in the general ſtate of ſociety, and domeſtic comfort! And let us not deſpair, ſince even thoſe who have made ſome progreſs in the ways of wickedneſs, may be often reclaimed by timely care and attention: at leaſt, the *young* may be weaned from their wicked courſes, and by making them feel the comforts of induſtry and good conduct, they may, under the bleſſing of God, be eſtabliſhed in habits of virtue, and become uſeful and valuable members of the community. In proof of this aſſertion, I need only appeal to the Annual Reports of the *Philanthropic Society*, in St. George's Fields, which reflect ſuch merited honour upon the Projectors and Managers of it, and which muſt be approved.

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approved by every one, who has the welfare of the ſtate at heart.

It would appear an unpardonable neglect to paſs over in ſilence thoſe valuable inſtitutions which are among the ornaments of the nation at large, as well as of the metropolis in particular, *The Aſylum for Female Orphans near Weſtminſter-Bridge*, and *The Foundling Hoſpital*. In the firſt of which proviſion is made for the education and maintenance of poor deſerted children, who have no parent or friend to ſuccour them, or no pariſh to receive them, and for the orphans of thoſe brave ſoldiers, who loſe their lives in the field of battle, fighting for their king and country. The claims of this inſtitution upon the benevolent and opulent for countenance and ſupport, can never be diſputed; nor can any heart which is alive to the feelings of humanity, be ſhut againſt that of an inſtitution which opens its doors to re-

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ceive thoſe poor innocents, whom their own mothers, from ſhame and miſery, are often tempted to deſtroy or to abandon. But it is in the light of *Schools of Induſtry* chiefly that I would now hold them out as patterns for imitation. Each of theſe eſtabliſhments is partly ſupported by needle work; the Girls of the Foundling Hoſpital, under their preſent excellent matron, earn £. 100 a year, and in both theſe inſtitutions the Girls are inſtructed in ſuch domeſtic employments as may fit them for common ſervices, which many have filled to the great ſatisfaction and comfort of their employers.

Having expatiated upon the ſubject of the *Education of the Children of the Poor* beyond my original intention, and, I fear, almoſt beyond the patience of my readers, I will now proceed to demonſtrate by *examples* (chiefly living *ones*) that though *ſuperior talents* may find intereſting employment in ſuch a cauſe,

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cauſe, and *Riches*, through the medium of *Charity Schools*, of different denominations may greatly benefit ſociety, perſons of *inferior ability*, of *humble fortune*, and *unexperienced years*, are not excluded from the performance of ſuch important ſervices as will eventually promote the intereſts of Chriſtianity, contribute to the welfare of the community at large, and greatly increaſe their own rational enjoyments.

The examples I allude to are contained in the following *Appendix*, to which I have been under the neceſſity of conſigning them, on account of the ſpace they would otherwiſe occupy.

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APPENDIX.

AMONGST the many examples which I am about to produce of ſchools ſucceſsfully conducted, I am led to give the preference to one which bears the diſtinguiſhing name of THE CHURCH SCHOOL, not merely for its title, or the perſonal eſteem I have for the managers of it, but more particularly becauſe I think it a complete pattern for *Sunday Schools in Country Pariſhes*, as being under the immediate management of the clergyman, his wife and daughters, affording very liberal inſtruction on the moſt important ſubject to the children of the poor, and ſupported at an eaſy expenſe. I am alſo greatly indebted to this little eſtabliſhment for improvement upon my own plan of teaching in the manner of familiar converſation, and I now feel much gratified by the in-

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indulgence of my requeſt for the inſertion of the following letter, addreſſed to myſelf.

Dear Madam,

I SHOULD think myſelf actuated by falſe principles of humility were I to withhold from you the information you deſire reſpecting the little inſtitution, which goes in our village by the title of the *Church School*. Its being conducted on ſo limited a plan in reſpect to expenſe is, perhaps, its chief recommendation, as bringing it within the abilities of numbers who are precluded from the opportunity of engaging in undertakings of greater magnitude. I flatter myſelf that in theſe times of general diſſipation there are yet to be found among the wives of the clergy, many who not only poſſeſs that gravity of character St. Paul requires of them, but who alſo exert themſelves zealouſly in co-operation with their huſbands to promote as far as their abilities will permit, the intereſts of the Chriſtian religion, and the temporal and ſpiritual welfare of the poor in their reſpective pariſhes. Such may condeſcend to take a hint from one who though not altogether inactive before, would probably not have thought of the plan which is the object of your preſent enquiry, but for one of thoſe fortunate incidents which, under the direc-

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tion of an all-wiſe and gracious Providence, frequently bring forth unexpected benefits.

I had for ſome time been confined to my room by a lingering illneſs, during which interruption of my uſual avocations, a work-written by the pious Nelſon, entitled "An Addreſs to Perſons of Quality, &c." fell into my hands, in reading which I was particularly ſtruck with a paſſage, wherein he cenſures perſons of ſuperior condition for beſtowing too much time upon the attainment of knowledge, while they leave numbers of their fellow-creatures in darkneſs, ignorant even of thoſe things which concern their eternal ſalvation. Though far below the noble perſonages to whom this reproach was immediately addreſſed in rank and fortune, yet I felt that it applied to me as the wife of a clergyman, becauſe my ſituation gave me weight and influence with the poor, and numbers of my huſband's flock ſtood in need of more inſtruction than he had time to beſtow upon them: I therefore reſolved, inſtead of reading for my own profit or amuſement, to devote the remainder of my neceſſary ſecluſion from active life, to the formation of a plan for the religious inſtruction of the poor, that I might be fully prepared for the execution of it, when it ſhould pleaſe God to reſtore me to health, and the opportunity was ſoon afforded me of fulfilling my intention.

My

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My firſt object was to obtain the concurrence of the principal inhabitants of the pariſh; with this view I drew up a paper, pointing out the great advantages that might ariſe to themſelves from religious inſtruction being given to the daughters of the labouring poor, among whom they muſt look for ſervants; and I offered to undertake the management of this important concern, provided they would give their ſanction to the attempt, and recommend their workmen to ſend their children. A ſubſcription was alſo opened for the purchaſe of books, which was begun by myſelf with the trifling ſum of five ſhillings. This, with the paper I mentioned, was put into the hands of one of the Ladies, and it amounted nearly to three pounds, at that time fully adequate to the purpoſe for which it was intended. The firſt meeting of the children was then appointed for the Sunday following, in the veſtry, immediately after the evening ſervice.

The poor are ſometimes accuſed of neglecting the means of inſtruction held out to them, but I believe very unjuſtly, at leaſt in this inſtance I found a very different diſpoſition prevail, for not only *all* the children of the poor attended, but ſome alſo of a ſuperior claſs. After having made myſelf acquainted with the names and ages of the children, and their progreſs in reading, I divided them into

diſtinct claſſes, of *eight* in each claſs. Three claſſes I reſerved for myſelf, the other claſs conſiſting *of little children*, was conſigned to the care of one of the young Ladies, who undertook to inſtruct and improve them in reading; and as our little fund would not afford the expenſe of a ſchool miſtreſs, the children were encouraged to improve themſelves at home by the promiſe of a *book* to each of them, who at the end of three months ſhould appear to have made a certain progreſs. The veſtry being found inconvenient for ſo large a number, it was judged expedient, after the firſt Sunday, to make uſe of the chancel; and the pariſh officers very readily ſupplied benches, alſo a ſmall table, a chair, and a box to contain the books. On theſe benches the children were ſeated during divine ſervice. When that was ended, the table was placed in the centre, and the benches round it, ſo as to form three ſides of a ſquare, leaving the other ſide for me as their inſtructreſs. This arrangement was found very convenient, as it brought every child under obſervation, and all could hear the inſtructions at the ſame time. In this manner we proceeded to the end of the firſt three months, when to my great ſurpriſe, as well as ſatisfaction, every child gained the promiſed reward by reading the allotted taſk, for all had been ſo eager to learn, that thoſe who went to ſchool before, redoubled their diligence; others had prevailed on their

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their parents, either to teach them or to have them taught, and some had even become pupils to their play-fellows.

Books were provided to form a little library, for the purpose of lending, suited to the different ages of the children, and calculated to amuse as well as instruct them. These were all numbered, and covered with brown paper, to keep them clean, and were to be changed the first Sunday in every month, an account of the numbers lent to each of the children being kept in a book provided for the purpose. To this, which was at first a mere *child's library*, books fit for the parents reading were added from time to time, and it has proved a happy means of dispersing much good and useful instruction through their respective families. One of Dr. Watts's little hymn books was given to each child, and they were required to repeat the collect for the day every Sunday, and one of the hymns on the day on which they changed their books; and the children in my own classes were required to read at home in the week certain portions of Scripture, concerning which I asked them questions on the following Sunday.

Not being at that time so happy as to know either you, Madam, or your books, I was under the necessity of providing my questions, and laying out my plan of instruction every week; this occupied a large portion of my time, but was not

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without benefit to myself, for "teaching we learn;" and had I derived no other advantage than that of obtaining a familiar knowledge of the Scriptures, which could never have been gained in the common course of reading them, I should have been amply repaid for the little trouble I have taken. But when I became acquainted with your publications, I was relieved from this part of my labour, and I found your *Scripture Catechism* exactly the thing I wanted for the elder children; and your last edition of the *Teacher's Assistant* equally valuable for the use of the little ones: finding also that the children's reading might be improved, and their attention better fixed by having a book before them, I provided your *Scripture Lessons*, that, while I read the chapter aloud, in which they were to be questioned, they might follow me; and these books are not carried home but kept in the box.

The Children sit whilst I teach them; and the three classes occupy the three benches: the questions begin with the first girl in the lowest class, and pass round to the upper one, and the girl who answers the question, moves up above her to whom it was first put, the rest all slipping down to make room for her; but they keep always to their own class; so that if the first girl in the second class, answers a question begun in the third, she remains in her place; but if the second girl, she moves to the

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the top of her own class. In order to promote emulation, and to interest the Subscribers in the support of the Institution, a public examination takes place once a year, when the Ladies attend in the Church, benches being placed for them fronting the Children. Previous to the day, Prizes are prepared, and subjects given to the Children according to their classes; but they have no intimation what questions will be put to them. To the head class, the Life of Abraham, of David, or of Joseph, &c. to the second and third, a single Chapter from the Scriptures, containing some narrative. The Prizes consist of Books handsomely bound, with "PRIZE BOOK," in gilt letters on the back, and within is written, *The Reward of Diligence and Good Behaviour, given by Mrs. —— and the Subscribers to the Sunday Schools*; with the date of the year, &c. and the name of the Village: For the head girl of the whole School is also provided a Medal, made of card, of which it is difficult to convey an idea by words. It has on one side, upon a dark blue shield, the girl's name inscribed, with "PRIZE MEDAL," and date of the year; below on a mantle, these words, "*The Reward of Merit.*" On the other side within a medallion, "*Remember now thy Creator in the days of thy Youth.*" It is varnished and bound with ribbon, and it has one passed through it to hang it round the neck, and a neatly ornamented card box is made to preserve it.

A large

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A large *Whole Duty of Man* goes with the medal, and ſome ſmaller Book is provided for each child of inferior merit.

After the examination has taken place, which is calculated to afford a very juſt opinion of the diligence and knowledge of each child, the rewards are given, and all the girls in the firſt claſs, the Prize girls of the others, and all thoſe within reach, who have gone into ſervice within the year, and behaved well, are invited to dinner at the Parſonage, while all the reſt receive ſome refreſhment at the door to carry home with them. How much this day is deſired by the children, may be more eaſily conceived than expreſſed; and of all the days in the year, I own, to me it has hitherto been the happieſt. This year, in addition to the other Rewards, I had the pleaſure to diſtribute a dozen pair of Sciſſars, to as many girls, remarkable for their conſtant attendance and great diligence.

If circumſtances will permit, before the Rewards are diſtributed, I walk round the Village, to enquire the character of each child at home, and I have been much pleaſed with the candour of many of the parents on theſe occaſions. The Plan, after the firſt year was, with ſome ſlight variations, extended to the Boys, who were alſo divided into two ſets, the forwardeſt inſtructed by the Clergyman himſelf, after morning ſervice, while the

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the others were trained by me. It has not, however, been practicable to do so much with the boys as the girls; they have generally less voluntary application, and their minds require more time to form; their habits of life also interfere with improvement at home, and their love of play seldom yields to the love of reading; however, several instances have occurred of extraordinary improvement, and where they have been able to attend for any length of time, they have reaped much benefit.

This is a general outline of the Plan of the Schools, supported at present, by a Subscription of about Five Pounds a year, and the whole time required for teaching, is little more than an hour after morning and evening service. Permit me to add, that with the aid of your Books, and a benevolent disposition, there are few, whose abilities are not equal to the task of instructing the Children of the Poor in this manner. Among the benefits which have resulted from this institution, the following have been obvious.

1st, It has produced a degree of acquaintance with the inhabitants of the Parish, which could hardly have been obtained in any other way; and has afforded the best means of forming a judgment of their characters and habits.

2nd, It has made parents anxious and assiduous to have their children instructed in reading, decently

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decently cloathed, and taught to behave with civility and decorum.

3d, It has led the parents of the children to revive their own reading, or even to learn to read.

4th, It has been the means of circulating many good Books in the Pariſh, which being changed once a month excite curioſity, induce application, and gradually lead to religious knowledge and moral improvement.

5th, It has excited a ſenſe of character, and deſire of reputation unknown before, and has, I preſume to hope, under the divine bleſſing, been a means of ſending into the world ſeveral young women, who are highly reſpectable, and who ſet an example worthy of imitation.

6th, It has been the means of obtaining more creditable ſervices for many of the girls, than they could have found, without the recommendation given them, and the decent manners acquired by their attendance at the School.

And laſtly, In the ſpace of ſix years, two hundred children have been taught to acknowledge a Redeemer, and to comprehend the great fundamental doctrines of Chriſtianity; while many of the number of bright parts and conſiderable induſtry have laid in a ſurprizing ſtore of Scripture knowledge, and have rendered themſelves capable of communicating much valuable inſtruction to others.

It

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It has been our endeavour to make inſtruction as agreeable as poſſible, and to form the hearts of the children, while we endeavour to expand their underſtandings, that they may learn the only real uſe of religious knowledge, viz. *a right practice.* They invariably ſhew a ſincere affection and reſpect for us ſo long as they adhere to their duty. A look of reproof has always been ſufficient to preſerve order, and I have obſerved with pleaſure, that moſt of the girls and many of the boys who have entered into ſervice, gladly take advantage of the Parochial Library, which is alſo provided with Books ſuited to their years; and of which your *Sacred Hiſtory* and *Companion to the Common Prayer Book* form a valuable part.

Whatever you may find in this letter, calculated to promote your benevolent views for the good of mankind, and that of poor children in particular, you are welcome to ſelect; and with ſincere thanks for the great advantages I have derived from your pious labours, I remain,

Dear Madam,

Your obliged Friend and Servant,

The Wife of a Country Clergyman.

P. S. I forgot to mention in my Letter, that I have found your *Scripture Prints* very uſeful: I have a ſet in the form of Cards, upon ſtiff paper, which occa-

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occaſionally, but particularly on Prize days, I divide among the children, requiring each to tell me the ſubject of her particular Card. This gives great amuſement to the children, and affords the opportunity of aſking them queſtions, for the exerciſe of their memories in Scripture Hiſtory. I think theſe prints upon paſteboard, in the uſual way in which they are ſold, very proper ornaments for Charity School rooms.

To the foregoing example of a Clergyman's wife, I cannot forbear adding another of a Lady, of the ſame deſcription, who takes upon herſelf, without aſſiſtants, the entire inſtruction of all the girls in the Pariſh, (of which her huſband is the worthy Paſtor) not only in reſpect to their religious duties on *Sundays*; but even teaching ſuch as have leiſure to attend her at her own houſe to read, on the week days.

I am now going to produce an inſtance of a *Sunday School* and *School of Induſtry* united, managed entirely by

Young

Young Ladies, which, I hope, will ſerve as a pattern for many of the ſame kind, ſince a Plan of this ſimple nature, may be executed without expenſe, and ſerve at once for the exerciſe of benevolence, and the increaſe of rural amuſements.

I ſhall trace this humble but uſeful Inſtitution to its ſource, in order to ſhew what eſſential ſervices *Ladies* may render to ſociety at an early age, by a zealous employment of thoſe talents which well educated young perſons poſſeſs, though often without being conſcious of the uſe, to which they may be applied for the benefit of others.

The firſt projector of this admirable Plan was a young Lady, who had undertaken to aſſiſt in the education of a Clergyman's Family in a retired country village, where there was before no Sunday School. Having been for a ſhort time accuſtomed to inſtruct a claſs of poor children, ſhe was deſirous of continuing her labours in her new ſituation.—As ſoon as ſhe communicated her wiſh, it became a general one amongſt her pupils, and the conſent of the parents of the young Ladies having been obtained

tained, it was determined to try the experiment upon a *ſmall ſcale*, and to ſee what could be done without pecuniary expence. Accordingly *eight Girls* were ſelected, who were inſtructed at the Parſonage on Sundays according to my Plan, and were allowed to attend twice a week beſides, for about two hours at a time, to learn to read and work of the young Ladies; and their improvement was ſuch, as to give encouragement for the continued exertions of their Patroneſſes, who added from time to time to the number of their Scholars, till by degrees they amounted to betwixt thirty and forty. Every good girl was rewarded with a cap and tippet, made of old cloth, and afterward with a linen gown, made of pieces of differents kinds, neatly joined together, and dyed with logwood. This uniform dreſs gave the School a very pleaſing appearance; but the dying was diſcontinued afterwards, as it was found to injure the texture of the cloth, and for ſome time paſt, the girls have been clothed like the good old Patriarch's darling ſon, in *garments of many colours*, which are highly valued by the wearers, as tokens of good will, and worn without envy, becauſe they are not the badges of partial diſtinction. Materials for theſe gowns were eaſily procured in the uſual way for *Patch-work*, by the contributions of friends. In order to poſſeſs a ready ſupply for new gowns, or the repair of old ones, *a manufactory for Patch-work*

was

was ſet on foot amongſt the young Ladies of the family, including the younger ones, to furniſh it by *the yard*, as occaſion required, and many a leiſure hour has been, and is ſtill, pleaſantly employed in adding to the *piece*, in which the diſplay of fancy and ingenuity, gives place to the ſaving of time.

I would by no means condemn the taſte which has led Ladies of late years to the compoſition of patch-work, for various ornamental uſes; great leiſure juſtifies the practice. Performances of this kind I have viewed with admiration; and it always gives me pleaſure to ſee the *needle* made ſubſervient to the purpoſe of amuſement; for thoſe hands cannot have been employed in dealing and ſhuffling cards, which have by patient perſeverance in joining inch to inch, produced the bed or the window curtains. But I am led to think that many who read this little hiſtory which I am now reciting, will, in *part at leaſt*, adopt this new ſpecies of patch-work, which may be beſtowed in welcome gifts to ſome poor creatures, even in places where the children of Charity Schools are clothed in a different manner.

But to return to our young *Œconomiſts of Charity*. Another object with them was to ſave the charge of books; to effect this they wrote themſelves in *print characters*, alphabets, and eaſy leſſons for the learners to take home and ſtudy. And the expenſe of a moſt uſeful ſchool for a number of poor children,

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children, has been merely the coſt of a few books upon the terms of *The Society for promoting Chriſtian Knowledge.*

That I may not be ſuppoſed to be giving a narrative of the proceedings of a family who know nothing of the world beyond the limits of a retired country village, and who have no taſte but for thoſe which the gay and thoughtleſs call the amuſements of *ruſtic life*, let me aſſure my young readers that this family is every way reſpectable—well bred, well connected, and ſufficiently accompliſhed to mix in the politeſt circles. Happy would it be for themſelves, as well as for others, if the votaries of faſhionable diſſipation would learn, by ſuch examples, to make a true eſtimate of *ſublunary enjoyments!*

Were I not fearful of wounding the too humble and too ſuſceptible mind of a dear and valued friend whoſe early youth has been devoted to the practice of piety and benevolence, I could ſet another bright example before my young readers, of a young Lady who has, upon an equally oeconomical plan, educated poor children, made them fit for ſervices, clothed them by her own induſtry, inſtructed them in religion, and brought them to the Sacrament. But I forbear, and will only ſay, that I can appeal to the ſucceſs of her benevolent labours for convincing proofs that my ideas of the poſſibility

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poſſibility of *young Ladies* contributing greatly by their exertions to the forming a ſet of *good-principled* and *good-mannered* ſervants, and of promoting the knowledge and practice of piety in country towns and villages, is not a viſionary one.

The writer of the following letter was not perſonally known to me, but I had heard ſo much of her benevolent exertions in the inſtruction of ſome poor children, from the Lady mentioned by her, as the foundreſs of the Sunday School, in which ſhe took ſo active a part, that I was much intereſted for her ſucceſs. This excellent woman had (as I have been informed) ſeen better days, but was reduced, in advanced life, to live upon a ſmall penſion; and not being able to contribute in any other way to the benefit of the poor, ſhe reſolved to beſtow her time, as her letter deſcribes.

Till within the laſt four years ſhe continued her labours, but was then obli-

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ged to decline the taſk, from ſuch ill-health as would not admit of her continuing it; and I fear ſhe is not now to be reckoned amongſt the *living* examples I promiſed to furniſh: and ſorry I am to add, that in a populous neighbourhood not one could be found to ſupply her place when ſhe reluctantly gave up the ſchool. But I bring forth her example in the full perſuaſion, that many a pious widow, who has been reſtrained from the indulgence of the wiſh *to do good* by the narrowneſs of her circumſtances, will be encouraged, from this recital, to purſue the ſame method for obtaining a glorious reward in the manſions of eternity.

Sept. 19, 1793.

MADAM,

I have often taken up my pen to give you a detail of my ſucceſs in purſuing a plan that dear Mrs. D——— ſet on foot when ſhe was here, I mean a Sunday School, but was in ſome fear leſt I ſhould offend. A letter I received from her, dated

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dated the 10th inſtant, informs me you are ſo kind as to ſay you ſhould be glad to hear from me. I am happy to inform you that I took out of your book, the Œconomy of Charity, given me by Mrs. D———, many a good leſſon which has been of great uſe to me as well as the poor children I undertook the care of. My number was forty; but as I could not keep up ſo great a ſchool on the ſubſcription which is only forty-eight ſubſcribers at one ſhilling per quarter, I have only thirty, and can hardly give them a gown, and other little matters to keep them whole. I make them ſpin the thread for their gowns, part of which I get dyed blue, and have it wove in a ſtripe. Many girls have turned out well. It is ſix years ſince I began, and I have put out eighteen to ſervice, which gives me great pleaſure; and was I a perſon of fortune, it would be my delight to increaſe my number: but I much fear they will rather fall off, as many of my friends are gone from this place, and ſeveral have died; and the iron-works newly ſet up here have made the markets ſo dear that many families are leaving the place. The number of poor here is very great, and they are not an induſtrious people by any means; and I have more trouble with the parents than with the children, to make them keep them clean.

The dreſs of the girls is a ſtriped blue and

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white gown, a ſtraw hat, white tippet, black mitts, check apron, and round cap. I ſuffer no ribbons. I attend them every Sunday, when my health will permit. They have a dinner at Chriſtmas and at Eaſter; and for rewards I buy a book when it is in my power, but as a poor penſioned widow I have not the money at command at all times, therefore will be thankful for the aſſiſtance of any good friends to the cauſe, as I think the inſtruction of youth to be a very good one; and I pray God to give his bleſſing to thoſe who were the firſt promoters of it; and I make no doubt but that their reward will be great.

I am,

Madam,

Your obliged

Humble ſervant,

S. P.

The examples I have hitherto produced, are adapted to places where the ſtricteſt oeconomy is neceſſary; I ſhall now exhibit others ſuited to ſituations in which a greater latitude of expenſe is admiſſible, and ſhall begin with one (mentioned in page 101 of the foregoing

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ing work) which has been for a number of years admirably conducted by a ſociety of Ladies.

Account of a School of Induſtry for Girls, under the patronage of ſome Ladies of fortune *.

In this little Seminary the advantages of a *Charity School* and a *Day School of Induſtry* are united, for all the Girls are taught to ſpin, knit, and work at the needle; they are alſo taught to read, nor is *Religious Inſtruction* omitted, and a few of them are maintained in the houſe, and inſtructed in every thing requiſite to qualify them for domeſtic ſervants. The annual ſubſcriptions toward this ſchool are in general *Half a Guinea*—the price of an *Opera Ticket*, as the benevolent Foundreſs obſerved when ſhe propoſed its eſtabliſhment. Here may be frequently ſeen *young Ladies*, accuſtomed to move in the firſt circles of elegance and faſhion, inſpecting the oeconomy of this humble ſchool! Can a public entertainment, let the muſic be ever ſo enchanting, afford ſuch real, heart-felt ſatisfaction, as the exerciſe of benevolence like this naturally produces?

If ſchools of this kind are found to ſucceed in the metropolis, there is a ſtill better chance for

* No. 68, Edgeware Road, near Portman-ſquare.

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them in the country; and I have the happineſs of knowing ſeveral which are very beneficial to their reſpective neighbourhoods, by furniſhing well-educated ſervants, particularly one, under the patronage and direction of a Lady of high rank, eminently diſtinguiſhed for zeal, activity, and judgment, in the exerciſe of the moſt diffuſive benevolence.

In this ſchool Tables of *Virtues* and *Vices* are hung up in view, and each girl receives a ticket every night when her conduct in the day has been uniformly good; if any one has committed any of the faults enumerated in the Table of *Vices*, her ticket is withheld, and the offence marked in a book, which is occaſionally examined by the noble patroneſs, whoſe conſequent diſpleaſure, expreſſed in a mild reprimand, is uſually found a ſufficient puniſhment.

The following account of a School of Induſtry for Girls, under the ſole patronage and conduct of a Lady in the higher ranks of life, is taken from her own account of it with which the public was favoured, in the year 1789, in a pamphlet, entitled "*Inſtructions for cutting out Apparel for the Poor*, &c. prin-

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principally intended for the assistance of the patronesses of Sunday Schools, and other charitable institutions. With a Preface, containing a plan for assisting the parents of poor children belonging to Sunday Schools, to clothe them, &c.*"

An Account of the School of Industry at Hartingfordbury, in the county of Hertford.

As the overplus of the Sunday School subscription was not sufficient to support a School of Industry, the parents of the children willingly agreed to pay three-pence per week for each scholar. A small sum of money from the Sunday School fund was then laid out in purchasing materials for various articles of clothing at the wholesale prices. These materials were made up in the schools into clothing, which was afterwards purchased by the parents, allowing them a deduction of one-fourth part of the prime cost of each article. The apparel purchased by the parents in one year was as follows:

36 Aprons, 49 caps, 11 gowns, 19 handkerchiefs, 9 petticoats, 44 shifts, 39 shirts, 48 pair

* Sold by J. Walter, Charing Cross.

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of ſtockings, 6 tippets, 69 pairs of ſhoes, 2 ſuits of boys' clothes. The total coſt of this clothing was 33l. 13s. 7½d. It was ſold for 25l. 5s. 2¾d. The expence to the charity was 8l. 4s. 8½d.

In this ſchool, the girls are employed alternately, one week in knitting, one week in making new apparel, and the third week in mending their own clothes, or thoſe of the family:—they are alſo taught to cut out and contrive the things they make.

An Account of a Society for the promotion of Induſtry, in the county of Lincoln, from a Pamphlet by the Rev. R. G. Bouyer *.

It appears from the intereſting hiſtory of the riſe and progreſs of this inſtitution (which is given in detail by the Rev. Author) that the funds for its ſupport ariſe from three ſources, viz. annual ſubſcriptions, limited to *five ſhillings* each; caſual benefactions; and parochial ſubſcriptions, limited to the proportion of *one per cent.* on the laſt year's rate

Upon taking a general average of the profits of work done in the different ſchools under the

* Sold in London by Harriſon and Co. Bookſellers, in Paternoſter Row.

direction

direction of this Society, it is clearly proved that 135 children between 11 and 12 years of age, in the courſe of ten months, taken in the depth of the five preceding winters, earned the ſum of 680l. 3s. 3d. or half a crown a week each. This is excluſive of all the work done in the other months of thoſe years, excluſive of the work of ſuch ſpinners as were not expert enough to become candidates for certain prizes allotted for the reward of induſtry, and excluſive of work done in other pariſhes for which the ſpinners could claim nothing farther than the price of their labour.

This inſtitution has been conducted with ſuch extraordinary ſucceſs, that a manufacture for ſtuffs of a very fine texture is now completely carried on in a county where, a few years ago, the children in general were totally abandoned to idleneſs.

The annual balls which have been given, firſt at Alford, and afterwards at Lincoln, have been of ſingular ſervice to the undertaking. On this occaſion a temporary building is erected, the pillars of which are ornamented with wreaths of flowers made of coloured wool, and feſtoons of the ſame are hung betwixt them, which when the room is lighted up have a beautiful effect. Some Lady of high rank is uſually the patroneſs of theſe annual balls, and all the Ladies preſent wear dreſſes made of ſtuff; thoſe who have ſpun their own, are

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diſtinguiſhed by a ſaſh, which I believe is the product of the manufacture. Surely thoſe diſtinguiſhed perſonages, who thus condeſcend to appear in the fleecy attire of the humble cottager for the purpoſes of charity, might eaſily be prevailed upon to contribute towards the eſtabliſhment of inſtitutions of a ſimilar nature in the vicinity of their town reſidences.

Account of the Day School of Induſtry in the Pariſh of St. Mary-le-bone, for Boys and Girls.

This School, which is ſituated in one of the moſt opulent and populous pariſhes in London, was inſtituted in the year 1791, under the united patronage of many great perſonages, and other ſubſcribers of the firſt reſpectability of both ſexes, and it has been conducted upon ſo judicious a plan, that fifty poor children now attend the anniverſary meeting of the Charity Schools at St. Paul's Cathedral, clothed by their own induſtry.

The employment of the Boys is chiefly heading of pins, and cloſing ſhoes and boots; the Girls are occupied with ſpinning, knitting, and needle-work; and there is a ſchool-room, in which a maſter inſtructs the children by claſſes in rotation for an hour at a time. As this uſeful eſtabliſhment is ſituated in ſo conſpicuous a place, and within the reach of all who might be inclined to recommend the

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the adoption of a ſimilar one in any other pariſh in London, it is ſufficient to have merely mentioned it.

At the beginning of my preſent Addreſs to Ladies, I mentioned a Society formed within theſe few years, to whoſe *Reports* I ſhould have frequent occaſion to refer; and I purpoſed to give ſome account of this excellent Aſſociation in the *Appendix* to the *ſecond Volume* of this work *. But as I find immediate occaſion to have recourſe to the Reports for examples, it will be proper to anticipate my original intention by giving the promiſed account, before I make any other extracts from the Reports. The members of this moſt reſpectable and benevolent Society, will, I truſt, excuſe the liberty I take in availing myſelf of the great advantage of their uſeful intelligence;

* See page 6.

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and will not conſider me as an invader of their province, ſince I am actuated by the ſame motives as themſelves, and ſanctioned by ROYAL PATRONAGE.

Account of the Society for bettering the Condition of the Poor, and encreaſing their comforts.

"The formation of a Society for encouraging the induſtry, and increaſing the comforts of the Poor, had been in the ſummer of the year 1796, the ſubject of ſome converſation between the Biſhop of Durham, Mr. Wilberforce, Mr. Barnard, and a Gentleman, whoſe premature death has ſince been greatly lamented*." In the beginning of the enſuing winter, a circular Letter was prepared and addreſſed to a few friends, who it was conceived would intereſt themſelves in the meaſure, ſetting forth the objects of the propoſed ſociety, and inviting their concurrence, in bringing this benevolent deſign into effect.

"A meeting was accordingly held on the 21ſt of December, 1796, when the Gentlemen preſent came to a reſolution to form themſelves into a Society, *for bettering the condition, and encreaſing the comforts of the Poor;* and appointed a ſelect Com-

* The Hon. Edward James Elliot.

mittee,

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mittee, to prepare a draught of regulations for the conſideration of the Society."

"HIS MAJESTY being informed of the Plan and object of the Society, was graciouſly pleaſed to declare himſelf the Patron of it."

"At a ſubſequent meeting, the Society came to the following reſolution."

"RESOLVED, That the general object of the Society be to collect information reſpecting the circumſtances and ſituation of the Poor, and the moſt effectual means of meliorating their condition, in order that any comforts and advantages which the poor do now actually enjoy in any part of England, may eventually be extended to every part of it, with as much improvement and additional benefit as may be to the Poor; and with a tendency, gradually to diminiſh Parochial expences. For the attainment of theſe ends, it appears to the Society, that the circumſtances of *uſeful* and *practical* information, derived from experience, and ſtated *briefly* and *plainly*, ſo as to be generally read and underſtood, may be of very great national and individual benefit: and may induce and enable all well-diſpoſed perſons, to unite in the promotion of an object ſo important to the happineſs and welfare of the community at large, and particularly of that valuable branch of it, the labouring Poor."

"The

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" The following are selected as the subjects of information, upon which the Society is desirous of obtaining and circulating information.

Parish Relief—How it may best be directed for the benefit of the Poor.

Friendly Societies—Their good effects, and how they may be best encouraged.

Parish Workhouses—The amendment of them.

Cottages—The increasing the comfort and neatness of them.

Cottage Gardens—And the means of enabling the Cottager to keep a cow.

Parish Mills—For corn; and Parish ovens.

Village Shops—For better supplying the Poor with the necessaries of life.

Cottages, Fire-places, and *Chimnies*—The improvement of them.

Fuel—How the Poor may be best supplied with it.

Apprentices—To Manufactures, and all Parish apprentices.

County Jails—The means and effects of reforming them.

Beggars—The least exceptional modes of assisting them.

Public Rooms—For the resort of the Poor in cold weather."

On the above subject, the Society has received much useful and important information, with which the

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the Public has been favoured in two Volumes of Reports *, well worthy the attention of every perſon, who is capable of adminiſtring to the comfort and relief of the Poor in any way; and, I hope, that Ladies will be induced, by the ſpecimens I ſhall have occaſion to produce, to read and ſtudy them.

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† Extract from an Account of a School of Induſtry for Sixty Girls, at Bamburgh Caſtle, by the Rev. R. G. Bouyer.

"Sixty Poor Girls, elected from the townſhip and neighbourhood of Bamburgh, in the County of Northumberland, are taught to ſpin jerſey and flax, to knit, to ſew, to mark, and are alſo inſtructed in Religion, pſalmody, reading, writing, and the elementary parts of arithmetic. None are admitted under the age of five years. Twelve of the youngeſt are only taught reading and knitting; the remainder are divided into two ſets, of twenty-four each, when the School is complete, which are alternately employed for a week at a time, in two

* A cheap edition price 4s. has been lately publiſhed, ſold by J. Hatchard, Piccadilly, &c. There are alſo ſome cheap Pamphlets, conſiſting of particular Reports for general diſperſion.

† Taken from the Reports of the Society for bettering the condition of the Poor.

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different rooms, ſuperintended each by a different miſtreſs."

"The lower room is about forty feet long, twenty feet broad, and above twenty feet high. This is wholly appropriated to ſpinning: the jerſey ſpinners, occupying the floor with twelve wheels, and a large reel; and the flax-ſpinners, employing the like number of foot-wheels in an open gallery, about ſeven feet high, erected for that purpoſe, along one ſide of the room, ſo that the miſtreſs has a full view of the whole number at once. Theſe are again ſub-divided, ſo as to work three days in the week on the gallery, and three on the floor."

"The upper room, for ſewing and knitting, is about eighteen feet ſquare; it is high, and well lighted on the three ſides. Here the youngeſt girls do no other work than knitting: the twenty-four eldeſt ſew in the morning, and knit in the afternoon."

"Beſide the two miſtreſſes attending theſe two rooms, a maſter is employed in a ſmaller room near the ſewing ſchool, in their inſtruction as above-mentioned. For this purpoſe, the whole number is divided into ſix claſſes, being taken in rotation from the works, and remaining with him each one hour a day. He likewiſe reads an appropriate Form of Prayers to the whole School every morning, and keeps the account of their abſence,

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ſence, and of the after-mentioned tickets. On Sundays the Scholars of both Schools aſſemble in the boy's School, where a preparatory Form of Prayer is uſed, and a pſalm ſung: after which they go down in proceſſion with their maſters and miſtreſſes to the Pariſh Church, where ſeats are provided for them."

"There are apartments for the two miſtreſſes and the maſter, among the buildings occupied by the female School of Induſtry. The ſalaries of theſe three teachers, and the expences of fuel for all the apartments, are defrayed by the truſt."

"The whole profit of the work is divided among the Scholars; a ſmall part weekly, but the bulk of it annually at Chriſtmas, in the following manner: The miſtreſs and maſter have tickets to diſtribute among them *daily*, according to their diligence, or good behaviour; and to be withdrawn or diminiſhed, on account of any fault, according to certain rules, printed for their uſe; and the annual diſtribution of profit is made in exact proportion to the number of tickets that each Scholar has received or preſerved during the year."

"Theſe girls attended only as day Scholars, until the end of October laſt, when twelve were admitted as inmates, between the ages of ſeven and nine, to be provided with food, cloathing, and lodging, at the expence of the Charity; toward which,

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which, however, the profits of their work is received. They chiefly conſiſt of children, living at too great a diſtance to attend the School; and, in the election of them, a preference was given to orphans, and other deſtitute children. They are meant to remain there till they are fourteen or fifteen years old. A Cow is kept for them, which in the laſt year or two of their time, it is intended they ſhall milk; and that as they advance in ſtrength, they ſhall occaſionally, and in turns, be employed in waſhing and mending their own clothes, in dreſſing the victuals, and in cleaning the rooms, by which means they will be completely prepared for good ſervices, which it will be the endeavour of the truſt to procure for them, with ſuitable encouragement for their employers and themſelves."

"There is every reaſon to hope, that the produce of their work will ſo diminiſh the expence of their maintenance, as to enable the truſtees to extend this benefit to a greater proportion of the whole number, without much additional charge to the Charity. Every one of the twelve, now admitted on this footing, has knit herſelf one, and ſome two pair of ſtockings, and was completely taught to ſpin jerſey within the firſt quarter, though never acquainted with thoſe works before."

"Nothing now remains but to ſtate the method taken to provide employment. The greateſt difficulty

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difficulty was in reſpect to ſewing. In order to bring this kind of work within their reach, hand-bills were diſtributed in the neighbouring towns and villages, giving notice, that it would be performed at half the uſual rates; and by the good management of the miſtreſs, it was ſo well executed, that work ſoon came in, and ſtill continues from all quarters, as much as can be executed, if not more. And the reduction in price to young ſervants, and unmarried labourers, is found to be as much a Charity to the purchaſer, as to the children."

"The flax is bought on the beſt terms; and, when ſpun, it is wove and bleached in the Pariſh. By the care of the miſtreſs, and the weaver, in ſorting the thread, according to its quality, the cloth has been all very good and ſerviceable; and after allowing the children the uſual ſpinning prices, has abundantly repaid all the charges of materials and workmanſhip."

"Wool is purchaſed of the farmers after ſheering time; and a large room, with all proper conveniencies is appropriated to the uſe of a manufacturer, who is employed in ſorting, dying, and combing it. The jerſey, when ſpun, is doubled by ſome of the children; and then brought back to the combing-room, where there is alſo a twiſting-mill, for finiſhing it as worſted. Part of this is ſold; part employs the knitters, and ſome is ſent

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ſent to Berwick; and it does not appear, that there will be any difficulty or loſs, either of the ſtockings or of the worſted."

OBSERVATIONS.

"The produce of the tickets at Bamburgh School is diſtributed in money. In general, it is profitable to beſtow it in cloathing: as in many parts of England, the fathers would carry the money to the ale-houſe, or the mothers buy finery for themſelves. In Northumberland, ſuch are the good habits and œconomy of the poor, that there is no danger of ſuch a miſapplication; and upon the firſt introduction of work into the School, it was found expedient, by the allurement of a payment in money, to engage the parents' conſent to it, inſtead of their children being employed at firſt, in reading, writing, and arithmetic, the whole day."

"The manner in which work has been provided for this School at Bamburgh Caſtle, is extremely deſerving of attention, on account of its being practicable and beneficial in every part of England; it not only removes the great difficulty in the ſupport of Schools of Induſtry, that of obtaining regular employment for the children, but affords a cheap ſupply of cloathing to the neighbourhood."

"The providing of dinners for the day Scholars of Schools of Induſtry at a very cheap rate, would

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would be very uſeful in other counties, but it is no ſo much wanted in Northumberland, as the poor in the North have the advantage of poſſeſſing more management and œconomy, with regard to their food, than thoſe in the other parts of England."

The foregoing intereſting detail was written by the Rev. Author of the Pamphlet before referred to, concerning the *Lincoln Society*. What an improvement ſhould we ſee, even in our own time, in the morals and manners of the common people, were there in every large Pariſh in the Kingdom ſuch an eſtabliſhment as this, ſupported either by the Poor's rates, or by Subſcriptions and endowments! And what ſhould hinder, would the inhabitants but unite with zeal and liberality for ſo uſeful a purpoſe? Rooms might, perhaps, be eaſily found, if not, they might be erected in a *plain way*, at a moderate expence; and ſurely the different articles of clotheing might be eaſily

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eaſily diſpoſed of by proper exertions; many of them would find a ready ſale, upon the Plan already deſcribed in the account of the Hartingfordbury School; and the Workhouſe Poor, are always cuſtomers for cloathing ſome where.

I ſhall now produce the example of the Lewiſham School, which, in many reſpects, bears a reſemblance to the foregoing one.

An Account of the Lewiſham School of Induſtry, as given by John Foſter, Eſq. *

"In April, 1796, a meeting of the inhabitants of Lewiſham was called, for the purpoſe of ſetting up a School of Induſtry, for the children of that pariſh. The ſubſcribers came to a reſolution to prepare accommodations for the reception of ſixty children, and the houſe was opened on the 30th of May, 1796.

"The children are admitted on the recommendation of ſubſcribers, and by order of the committee. In ſummer the School is open from ſix o'clock in the morning to ſix at night; and in winter during the hours of day-light. But the

* From the Reports of the Society for bettering the Condition of the Poor.

children

children have uſually finiſhed their taſk by two o'clock: they then go away, unleſs, which is the caſe with ſome of them, they *prefer* to work on *their own account*. They receive two meals a day, a breakfaſt and a dinner; one hour being allowed for dinner, and half an hour at breakfaſt. They are employed in ſpinning, winding, and knitting; and one boy in weaving. The preſent weaver is an active boy, not ten years of age: his predeceſſor had been employed but a very little time before he had an offer of a permanent engagement at a cotton mill. In rotation they all receive leſſons in reading. The children's weekly maintenance is eſtimated at one ſhilling and ſixpence per head: and where they earn more in a week (as ſome do ſixpence a week, and ſome a ſhilling) they are paid, and carry home the overplus. One little boy, (who came from the workhouſe with but a bad character, but who now poſſeſſes a very great one) earns not leſs than a ſhilling a week: he has, during the laſt month, put into the maſter's hands, in truſt for him, the ſum of five ſhillings. In the caſe of the pariſh children, who are maintained entirely at the pariſh expence, there is, as yet, no certain allowance; but they are rewarded according to their induſtry and good behaviour. It is however in contemplation to make them a certain allowance; probably a ſixth of their earnings.

" Spinning

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"Spinning wheels are lent, and materials are furniſhed at home, for any of the adult inhabitants of the pariſh, who wiſh employment; and they are paid for their work upon delivery. A ſuit of clothes, made of the cloth, and camblet of their own manufacture, is yearly given to the children who attend the ſchool, as a reward for their good behaviour, and to enable them to appear decently and regularly at church on Sundays.

"In the infancy of a manufacture there is neceſſarily a loſs, from the waſte of raw materials. In the preſent inſtance, it muſt be admitted, that very little profit accrued from the labour of the children during the firſt ſix months, but for the next half year the profit was gradually increaſing, and it advanced ſo much, that at the end of the year, on the 30th of May, 1797, the net profit of the manufactory had amounted to £. 55. That profit may be fairly ſtated at £. 100 a year in future. The School of Induſtry now ſupplies the Pariſh work-houſe with moſt of the neceſſary articles of clothing; beſides which there is a ſtock of knitted ſtockings, and of camblets and worſted in the warehouſe, to be ſold by wholeſale and retail. The demand for them has been gradually increaſing; and the inhabitants have found their advantage in the purchaſe of them.

The weekly expenſe of the family, upon an average, is three-pence a head per day; including the

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the twenty parish children *, and the master and mistress, and their own two children, who have their three meals a day, and lodge in the house. For each of the parish children the establishment is allowed three shillings a week; which is near £. 50 a year less than the expense of merely feeding them in the workhouse during the preceding year.

"The good health which the children have uniformly enjoyed has been remarkable; several of them who were weak and sickly at their admission, have since become healthy and vigorous; to which their new habits of cleanliness and regularity, and the exercise of spinning by hand-wheels, in an airy apartment, as well as their diet which is nutritious and plentiful, may probably have conduced. The improvement in their morals and behaviour has been equally satisfactory to the wishes of the promoters of the institution. It is found that, in proportion as the children become skilful and useful, their parents and friends, learning their value, become desirous of withdrawing them, because they can employ them to more advantage. This has already been the case of many, and generally has happened in the course

* This number occasionally varies, there have been twenty-three in the school at a time; but the number will probably be much less.

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of six months after they have been received into the school: as the habits of order and industry, which the children acquire there, render them so desireable as apprentices, that though there has been a difficulty heretofore, in finding situations in private families for any parish children, because *they came out of a work-house*, yet they are now sought for, and the parish is relieved from the expense of their maintenance at a much earlier age, than if they had been kept in the work-house.

"One very great advantage resulting from this establishment, and from its necessary connection with the poor of the parish is, that the gentlemen who have interested themselves in its success, have thereby been induced to take a very active part in the management of the poor; and one of them, Robert Saunders, Esq. is now serving the office of overseer for his second year. It will be obvious, that a great benefit to the poor, and a considerable saving to the parish must be the consequence of this institution. The poor are more happy, and better taken care of than they were before; and the saving from the new system will hardly be less than £. 500 a year.

"By the preceding account it will appear, how much may, at a small expense, be effected by a judicious and spirited adoption of one of the measures, directed by the statute 43 of Elizabeth. It

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is needleſs to obſerve upon the effects which this eſtabliſhment has neceſſarily produced on the morals, the cleanlineſs, and the health of the children; who being now habituated to induſtry, inſtructed in reading, and accuſtomed to a regular attendance on divine ſervice, are bred up in the knowledge and practice of obedience and reverence to their Creator, and of that utility which he has enjoined as a duty to their fellow-creatures.

"Beſides the advantages of ſeparating the pariſh children from the contagion of thoſe diſſolute and profligate characters, which are to be found in all work-houſes, the maintaining of them at a leſs expenſe, and the educating of them in the habits of induſtry and virtue, circumſtances which apply to the pariſh children removed from the work-houſe to the School of Induſtry, it ſhould be obſerved, that a very great relief is alſo given to the other poor of the pariſh, by eaſing the parents of the burthen of maintaining ſo many of their children, and by giving the mothers profitable employment at home; a relief, that by improving the circumſtances of the cottager, has a juſt and honourable tendency to reduce the poors rates.

"Eſtabliſhments like that at Lewiſham, have alſo the merit of correcting the little pilfering habits of the infant poor, the ſource of ſo many

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vices and crimes in ſociety; and of preſerving them from idleneſs and bad example, and training them in virtuous and induſtrious habits, ſo as to make them bleſſings to their parents, and uſeful and valuable members of ſociety.

Such is the Report of the *Lewiſham School of Induſtry*, which reflects high honour on the projector and conductors of it. It will be obſerved that in this School the children, in rotation, receive leſſons in *reading*; if to theſe a ſhort lecture on a *religious* or *moral ſubject* were added (which a whole claſs could receive at the ſame time) this inſtitution would, in my opinion, be a complete model for imitation.

The following account of the Grey Coat School, at York, is given merely for the encouragement of ſuch Ladies as may be deſirous of reſcuing poor Girls from the ſame wretched condition.

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An Extract from Mrs. Cappe's Pamphlet, concerning the Grey School at York *.

"The *Grey School* at York was founded at the beginning of the present century for twenty Girls, who were boarded with a master and mistress, who engaged to teach them to read, write, sew, knit, and spin worsted. The Girls were likewise to be taught to wash, and do other household work; and when they left the school were to be bound apprentice for four years to any decent family who might be desirous of taking them. Afterwards, the funds of the charity having increased, the number of Girls was augmented to thirty.

"On seeing this statement, the first impression would probably be much in favour of the institution: respecting the object there could be no doubt. I proceed, however, to state a few facts, in order to shew how far that object was attainable.

"Being at York on a visit, in the year 1780, I heard the *Grey School* frequently mentioned, and always in terms of regret. The Charity School for *Boys* †, it was said, was a useful institution, and upon the whole well conducted; but it somehow or other happened that very few of the Girls turned

* Referred to in page 93, of this work.

† Under the same trusteeship I suppose.

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out well; that many of them were ſickly, remarkably low of ſtature, and that their whole appearance was very unfavourable. One day this ſubject was mentioned in the preſence of the gentleman of this city, who had for many years attended this ſchool as a medical man, and who ſtill attends it: he lamented that the opinion generally entertained of the ſchool was but too juſt, and added, that to his knowledge there were at that time nine miſerable Girls who had been educated in it, who lived the moſt ſcandalous lives. It ſtruck me inſtantly that effects ſo uniform muſt proceed either from ſome fault in the original conſtitution of the School itſelf, or from the manner in which it was conducted, and I determined, if it ever were in my power, thoroughly to inveſtigate the ſubject.

In the year 1785, a new building being completed for the reception of the Girls belonging to the charity; Mrs. Grey and myſelf having, as it was thought, had ſome ſucceſs in the eſtabliſhment of the ſpinning ſchool, were requeſted by the governors to give our opinion reſpecting the regulations ſo much wanted in the *Grey Coat School*, and our aſſiſtance towards putting it in execution; and two other Ladies were alſo applied to for the ſame purpoſe *."

* Mrs. Cappe's Pamphlet, p. 16.

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The following extracts will ſerve to give a comparative view of the ſtate in which the *Ladies of York* found the *Grey Coat School*, when they engaged in the regulation of it; and the happy fruits of their good management:

Feb. 2, 1786.

"The Ladies have viſited the Grey Coat School this morning, have had ſome converſation with the Maſter and Miſtreſs, and have ſeen the children. They have alſo taken down their reſpective names, ages, years of admiſſion, and likewiſe ſome account of their behaviour ſince they were placed with their preſent Maſter and Miſtreſs.

"This was done for the purpoſe of forming ſome general idea of their moral habits, as well as of their outward appearance; both being previouſly neceſſary before any opinion can be given of their preſent ſtate.

"The Ladies are very ſorry to find, in the firſt place, that theſe poor children are extremely ignorant*; that the greater part of them make a practice of taking every thing that falls in their way, ſuch as bread, ſoap, candles, &c. &c. and of denying that they have done it, ſo that notwithſtanding there are now two girls in the ſchool,

* It is a fact, that many of them could not count ſo far as twenty.

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aged fourteen, who have been in it ſeven years; and twelve from fourteen to ſixteen, who have been in it ſix years, yet there are not any, who could at preſent be received into any decent family, theſe being faults, which more than any other, would exclude them."

1800.

"Of the ſucceſs which has attended the exertions of the patroneſſes, the requeſt in which the Girls are now held in this city as ſervants, would make it quite unneceſſary to ſay any thing, were it not for the ſake of informing thoſe who are not acquainted with this fact.

"Some are married, and become the decent induſtrious mothers of families; others are in ſervice, many ſtill in the places to which they were firſt hired, where they are much valued; and all who have left the ſchool, for the laſt few years, ſhew the greateſt attachment to it, and regard the matron as an affectionate tender parent.

"The miſtreſſes are choſen from among the girls themſelves. She who now teaches to read, ſew, knit, ſpin line, &c. is twenty-five years of age; ſhe was firſt wool-miſtreſs *ſeven years*, and was then preferred to her preſent ſituation, which ſhe has filled the laſt two years and a half with the greateſt credit to herſelf, and benefit to the inſtitution."

Having

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Having ſhewn by a former example what a *poor penſioned widow* was capable of doing in the practice of charity, I ſhall now produce an inſtance of two *maiden ſiſters* (one of them a Lady of great literary fame) who inſtruct the poor by thouſands! The eſtabliſhment founded by Miſs Hannah and Miſs Martha More, is that which I allude to, called

THE MENDIP SCHOOLS.

Theſe Schools were eſtabliſhed in the year 1789, and are ſituate in that part of Somerſetſhire between Wells and Briſtol, and the Channel which divides Wales from England. They extend over twelve pariſhes, which are diſperſed over a diſtrict of country, about twenty-five miles in diameter. The number of thoſe who attend theſe ſchools, including children and parents, is about three thouſand.

As this inſtitution is fully deſcribed in the Reports of *The Society for bettering the Condition of the Poor*, and

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in a ſmall detached pamphlet *, it would be ſuperfluous to give a farther account of it here: but, for the honour of my ſex, I could not forbear producing this inſtance, which may likewiſe ſerve as a corroborating proof of my opinion reſpecting the abilities of Ladies to be extenſively uſeful in the propagation of religious knowledge among the poor.

It is true that few people, comparatively, can command the leiſure requiſite for executing plans upon ſo wide a ſcale; nor are the occaſions which offer for doing ſo very frequent; ſuch extraordinary exertions as have been made in reſpect to the *Mendip Schools*, can only be neceſſary where there is no reſident clergyman, and no other alternative but to leave the poor in ignorance and profligacy, or to the chance of their following itinerant preachers, or being ſeduced by popiſh emiſſaries.

* Sold by Hatchard, Piccadilly, price 3d.

The

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The following Example is referred to in page 134, of the foregoing work. From ſome converſation which I accidentally had with a Lady, who takes a very active part in the management of this School, I underſtand, that it is conducted upon a very conſiſtent Plan: the children are educated as *Diſſenters*, but without any prejudices againſt the *Eſtabliſhed Church*, and they go regularly to their appropriate places of public worſhip. The rules and regulations of the School are ſuch as do high credit to the Founders, and the girls are placed out with great care when they leave the School to go to ſervice. This Inſtitution appears to be well guarded from the attempts of *Infidels* and *Fanatics*.

The Origin and Deſign of the Female Inſtitution, in addition to the Shakeſpear's-Walk School, will appear from the following Letter, addreſſed to the Treaſurer, Managers, and Subſcribers to that ancient and excellent Charity, at their Annual Meeting, on Eaſter Monday, April 9th, 1792.

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GENTLEMEN,

The *Inſtruction of the Children of the Poor*, has been always conſidered, by the wiſe and good, as a ſpecies of charity in which the moſt valuable intereſts of their fellow-creatures are united. We have ſeen with pleaſure, that Inſtitution which is the more immediate object of your benevolent and pious attention, riſing in its importance, under the ſmiles of Heaven on your continued exertions. While we are ambitious to copy your *Example* in a purſuit ſo laudable, we are encouraged by your *Succeſs*. All muſt admit the importance of the *Female Character* in *every* rank of life. The principles and conduct of Women in the lower rank, ſtand in very cloſe connection with the well-being of Families, and the good of the Community. With theſe convictions, and, at the ſame time, deeply ſenſible of the vice and profligacy of numbers of our Sex, and the many temptations to which young Females are inevitably expoſed in this licentious age; we have formed a deſign, as an addition to your excellent and well conducted Charity, to eſtabliſh, patronize and recommend an inſtitution for *Clothing poor Girls—reſcuing them from ignorance and idleneſs—and implanting, betimes, thoſe principles which may prove, under God, the beſt guard to their virtue, and moſt effectually promote their temporal and eternal good.* We hope the very great encouragement our deſign has met with, in ſo ſhort a time,

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a time, may be considered as a presage of future success.

We cannot but wish this Female Institution may be under our *Direction* and *Management*: the propriety of which, we well know, has been sanctioned by the opinion of Gentlemen truly respectable for their understanding and experience. But we would not be understood as wishing the management to be in our hands any longer than it shall appear, to You and the Public, such as is most likely, under Providence, to attain its most important object. At the same time, be assured, Gentlemen, that we will, with pleasure and gratitude, avail ourselves of your advice and assistance; which we cannot doubt of your readiness to give.

That success may ever crown your laudable endeavours; and that we may be, in some degree, instrumental in increasing the sum of virtue, piety and happiness, is the wish and prayer of,

GENTLEMEN,

Your fellow-labourers in the field of Humanity and Benevolence,

The PATRONESSES of the intended Female Institution.

SEVENTY-THREE SIGNATURES.

P. S. We flatter ourselves that our design will meet with the approbation of the Reverend Ministers who so kindly engage in the Shakespear's-

Walk

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Walk Lecture; and earneſtly requeſt their pious Advice and fervent Prayers.

RESOLVED UNANIMOUSLY,

That the Thanks of the Treaſurer, Managers, and Subſcribers to the Shakeſpear's Walk Charity School, aſſembled on Eaſter Monday, 1792, be given to the LADIES, the FOUNDERS of the FEMALE SCHOOL:

That they conſider it as a very valuable addition to their own:

That they highly approve and applaud their Deſign; and will be ever ready to aſſiſt in attaining the end of their public-ſpirited and pious endeavours:

And that the Treaſurer be requeſted to tranſmit to them theſe Reſolutions.

C. SKELTON, *Chairman.*

C. JERDEIN, *Treaſurer.*

RESOLVED UNANIMOUSLY,

That the Miniſters engaged in the Shakeſpear's Walk Lecture, preſent at the Annual Meeting on Eaſter Monday, 1792, highly approve the public-ſpirited and pious deſign of the LADIES, the FOUNDERS of the FEMALE SCHOOL,—moſt cordially wiſh them ſucceſs—and ſhall be happy if, by their Advice and Prayers, they may aid their Deſign.

C. SKELTON, *Chairman.*

Ladies

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Ladies who have young families, having but little time at their diſpoſal, it cannot be expected of them, to give much perſonal attendance at Charity Schools; but I could produce inſtances of ſome good mothers, who take their turn in *rotation*, as viſitors at Sunday Schools, and am happy in being able to number among my particular friends the wife of a Clergyman, in a remote village in affluent circumſtances, who, by having a claſs of children at her own houſe on Sundays, performs the double duty of inſtructing the children of the Poor, and improving her own little family.—I could alſo produce a long liſt of ſingle Ladies, who moſt aſſiduouſly perform this charitable work, were I permitted to name them; and I cannot forbear mentioning, that two of theſe Ladies (who are ſiſters) were amongſt the firſt of their ſex, to adopt the Plan of *Sunday Schools*, in conſequence of a Letter, publiſhed

publiſhed by Mr. Raikes in the Glouceſter Journal in the year 1784, ſince which, to the preſent time, their benevolent labours have been purſued with unremitting zeal, and judicious management, to the great benefit of the neighbourhood in which they reſide, and with great ſatisfaction to themſelves.—Inſtead of eſtabliſhing a *School* for the purpoſe, theſe Ladies have promoted the practice of *Induſtry*, by giving occaſional rewards of clothing, &c. accompanied with kind commendations to ſuch children as have particularly deſerved their notice.

I have alſo met with young Ladies, who have turned the accompliſhments of a liberal education to charitable purpoſes, by making drawings, working embroidery, &c. for ſale, and appropriating the profits to the ſupport of Schools for poor children. In ſhort, no expedient has been left untried by ſuch of my ſex, as have convinced them-

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themſelves of the utility of theſe Schools, and of their own abilities to contribute to their ſupport; and I could wiſh to ſee a Regiſter of them, as they would clearly prove, that where the inclination for doing good in this way exiſts, the means are ſeldom wanting.

I fear I ſhall be ſuſpected of partiality toward my own ſex, in keeping back the following examples, as according to the order obſerved, in treating of the different deſcriptions of Schools in the foregoing pages, they were entitled to the firſt place, as treating of *Charity Schools*; but in an *Addreſs to Ladies*, the preference will, I hope, be thought excuſable, and I will now give the Gentlemen their turn, and for the encouragement of ſuch benevolent perſons as may wiſh to eſtabliſh a *Charity School* of any kind, but are deterred by the apparent difficulty of the undertaking; and as a farther inſtance, that the

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the particular bleſſing of Providence attends this mode of Charity, I add the following

Account of the ORPHAN HOUSE, *at* HALLE, *in* SAXONY, given by BISHOP KENNET, in his Sermon preached at the Anniverſary Meeting of the Charity Schools in London and Weſtminſter, at the Pariſh Church of St. Sepulchre's, in the year 1716.

"The Divine guardianſhip (ſays the good Biſhop,) has lately appeared after a wonderful manner in the education of poor children, as well as in the common protection of them. Many perſons here preſent, have ſeen a late Book, entitled, *Pietas Hallenſis*: or, *a public demonſtration of the footſteps of a Divine Being yet in the world, in an hiſtorical narration of the Orphan Houſe, and other Charitable Inſtitutions at Glaucha, near Halle, in Saxony.* This Book was written by an eminent profeſſor of Divinity of that town, and Director of the pious Foundations there, and it ſeems to be written with a great air of integrity, clothed in modeſty and humility unaffected. What a ſurprizing account is there given of that *Charity School, or Orphan Houſe*, or Hoſpital for Children! How mean was the beginning of it, from a little alms-box, fixed at the Miniſter's ſtudy door! What inconſiderable

mites

mites were at firſt dropped into it! How did the ſorry Fund, for ſome time, hardly afford a few books for the poor children! But how by degrees did God open the hearts and hands of ſtrangers, till inſenſibly there was enough to provide firſt a room for the *Charity School*, then materials for a houſe, then to lay the foundations, and again to enlarge them beyond the firſt project, and at laſt, by ſeaſonable and unexpected ſupplies, to make up ſo fair and large a School and Hoſpital, and ſort of Univerſity, as no age hath before ſeen. Nay, after all, to maintain it and improve it with no ſettled endowment; but by contingent preſents, and occaſional contributions only. I confeſs nothing in the world ſeems more providential, or rather more miraculous."

What would the good Biſhop have ſaid, had he lived to know that this Orphan School has, in co-operation with the *Society for promoting Chriſtian Knowledge*, been the means of ſpreading this knowledge among the Heathens, by furniſhing Miſſionaries for the Eaſt Indies?

To the above, I could wiſh to add a de-

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a detailed account, which I once had in my poſſeſſion, of the riſe and progreſs of a Charity School in a principal Town in England, but it is loſt or miſlaid, and I am not able to produce it in its original form; however, the facts made a ſtrong impreſſion on my memory, and I cannot on this occaſion forbear to relate them. The narrative I allude to was written by the founder of the inſtitution.

An Account of a Charity School at ———.

The Founder of this School was maſter of a trading veſſel, and his mind having been powerfully ſtruck with obſerving the deplorable ignorance of the children of the poor in his neighbourhood, he formed the pious and benevolent reſolution of devoting the *tenth part* of the profit of every future voyage to the purpoſe of founding a Charity School. On his next return the good captain began to execute his project by putting (as I think) a ſmall number of children as *day ſcholars*; and he was ſo ſucceſsful in every ſucceeding voyage, as to be able to improve his plan on every arrival at home. This extraordinary ſucceſs

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ceſs he piouſly attributed to the bleſſing of Heaven on his undertaking, and he lived to ſee the fruits of his labours in a Charity School for Boys and Girls built and endowed, in which, at the time I had the account of it, a conſiderable number of children were inſtructed, clothed, and, I believe, maintained in the houſe. Nor were the founder's own children leſs benefited than thoſe his benevolence had thus kindly adopted: they were all proſperous in the world, and each of his ſons teſtified his conviction that this proſperity was, in the firſt inſtance, the reward of his father's good work, by becoming, in his turn, a willing contributor to the ſupport of an inſtitution to which they all conceived they owed ſo much of comfort and happineſs.

What I have thus imperfectly related muſt be known to many perſons now living; and the original paper is, I ſhould ſuppoſe, in the hands of a relation of the excellent writer of it. Should theſe pages meet the eye of any one who has the power to indulge my wiſhes, I requeſt that I may be favoured with a copy of it, for future inſer-

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inſertion; for it is really a duty to ſociety, to *let the light of ſuch good works ſhine before men*, as the example might be of extenſive benefit.

Though the *Marine Society* is generally known as a moſt uſeful Inſtitution, I cannot paſs it over without notice—The following ſhort Account is therefore given from a very uſeful Tract, entitled, "*A Liſt, and ſhort Account of Charitable Inſtitutions*, by a Yorkſhire Gentleman of great Philanthropy.

The MARINE SOCIETY, *Biſhopſgate-Street. Inſtituted* 1754.—*Incorporated* 1772.

"This Society differs in ſome reſpects from Charity Schools, the purport of it being to fit out Landſmen Volunteers to ſerve on board the King's ſhips in time of war, and to equip diſtreſſed Boys to ſerve at ſea at all times. The Landſmen have a bounty of ſea-clothing given them, on condition of ſerving on board the Royal Navy. The Boys, conſiſting of orphans in diſtreſs, vagabonds, ſons of poor widows or labouring people with large families, are educated, maintained, and

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and clothed, and taught the neceſſary knowledge belonging to a ſeaman, on board a ſhip ſtationed in the River Thames, between Deptford and Greenwich. Boys to be admitted on board the Society's ſhip, muſt be 4 feet 6 inches in ſtature: they however receive none under 4 feet 4 inches. —Donations are ſometimes given by the Society to the widows of ſeamen."

Mr. Neale's Mathematical School, No. 17, *King's-Head Court, Gough-Square, inſtituted* 1715 *.

"This Charity, inſtituted for the purpoſe of teaching Navigation to poor Children, was formerly carried on in Hatton-Garden; and at that time forty Children, ſelected out of the different Charity Schools within the Bills of Mortality, were to be taught *gratis* on Mondays, Wedneſdays, and Fridays. The number is now reduced to twenty, and they are inſtructed every day in the week (Sunday excepted:) after which they are put out to ſea."

As the keeping of Boys out of idleneſs is of the utmoſt conſequence, not only to themſelves, but to the public, every poſſible means ſhould be deviſed,

* From the ſame Tract.

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for employing them. It would be a good thing in Towns and Villages, to ſet idle lads to clean the ſtreets and lanes, and they could aſſiſt in mending roads; they might alſo be made uſeful by working in ſmall gardens—But the rude manners of the generality of poor boys, diſhearten many people from employing them. Yet, Charity requires that they ſhould be ſet to work, as a means of reformation; and were ſuitable rewards attached to their ſervices, they might be induced to work willingly.

I ſhall now proceed to give an account of the Penny Ordinaries, mentioned in page 208, of which I have lately made trial in this place, and am happy to ſay, that the experiment fully anſwered. The children of the Schools of Induſtry, to the number of ſixty, for three months, had two dinners of rice pudding, and one of ſtewed beef every

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every week, which gave great ſatisfaction to themſelves and their parents.

Extract from an Account of a Pariſh Dinner for Poor Children at Epping. By* THOMAS BERNARD, *Eſq. in the Reports of the Society for bettering the Condition of the Poor.*

"At Epping, in the County of Eſſex, where there is a School of Induſtry for the employment of Children, an *Ordinary* was, on the recommendation of Mr. Conyers, opened in October laſt; and a general dinner has been provided on week days, for any Children of that place, whoſe parents deſire it, on the following terms.

"The price of the *Ordinary* is ſixpence a week for each child: they dine at table in a regular manner at one o'clock, in a room which adjoins to, but is unconnected with the rooms of the Workhouſe; and which, during the reſt of the day, has been uſed as a Spinning School. Grace is regularly and decently ſaid before and after dinner; and a voluntary expreſſion of thanks and obligation to the Miſtreſs, for the good dinner ſhe

* This Ordinary appears to have been eſtabliſhed in imitation of a ſimilar one for the Spinning-School at Oakham, in the County of Rutland, given in the Society's Reports, by the noble Patron of the School, the Earl of Winchilſea.

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has provided them, generally precedes their quitting the room. Their table of diet is, on Mondays, Wedneſdays, and Fridays, baked rice pudding; on Tueſday and Saturday beef-ſtew and ſoup; and on Thurſday peaſe ſoup. They are allowed to eat as much as they pleaſe; and their healthy countenances and decent behaviour, evidence the plenty and comfort of their meal. The ſame dinner is alſo given in another room, to the Pariſh Children and the other perſons in the Poor-houſe. The number of thoſe who partook of it in the week, from the 12th to the 17th of the preceding month of February, was 77; the expence of the week's dinner, for the materials merely and their bread (but without reckoning for dreſſing and attendance) being £1 14s 1d ½; which is leſs than a penny a head each day."

A particular account of this dinner is given in the Society's Report, which may be uſeful; as it proves, that what is provided for them is good in quality, and ſufficient in quantity; and it alſo ſerves to explain to others, how they may, *with ſome attention and very little expence*, contribute greatly to the comfort, the health, and the good habits of the children in their own neighbourhoods.

"The Children are generally thoſe whoſe behaviour is approved, and who are paid for by the week;

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week; but any others, in cleanly and decent order, are allowed to dine at the ſame rate, when there is room. In caſe of ſickneſs, they may ſend for their dinners home.—The common labourers find they can maintain their children in this manner much better, and a great deal cheaper, than in the uſual way of leaving them to conſume at home a great deal of white bread, with very little comfort: for example, a labourer, who has four children, finds that, by appropriating two ſhillings a week out of his earnings, all his four children have a plentiful, regular, and decent meal, ſix days in the week; with twice the benefit to them, that they could have poſſibly derived from two ſhilling's worth of white bread, eaten in their uſual ſolitary, uncivilized, and comfortleſs manner."

"The ſituation of Epping, a large market-town, with a ſurrounding foreſt, the ſcene and object of petty theſts, and a public road through it, was not very favourable to the induſtry and regular habits of the poor; nor was their uſual dinner, of a hunch of bread, part to be ſwallowed with a little water as they went along, (the other part being moſt frequently thrown away) conducive either to their healths, or the habits of œconomy. It is therefore a moſt pleaſing circumſtance to ſtate, that within one month after this dinner

had been regularly provided at Epping, the appearance and manners of the poor children there were totally altered. Their fallow countenances had acquired a healthful complexion and tone, from the daily and regular supply of a plentiful meal; and their manners, by the habits of an orderly table regularly served and attended, were improved and meliorated. To those, who had been confined by illness, this dinner has proved of particular service, as it has afforded them the means of re-establishment in a state of convalescence; a period, when the poor are subject to great disadvantages, and are frequently a long time recovering their health and strength, because they are not provided with regular and nourishing food. Four months have now passed, since the children at Epping have been thus assembled once a day, at a decent and civilized table. I have attended it to-day, and with very great satisfaction have beheld the decency, the cheerfulness, and the general neatness of all the members of this little Society; and being able to add my own testimony to the information I have received, I can say, that such effects appear to have been already produced on the health and good order of these little children, as must be extremely gratifying to every one, who interests himself in the welfare of his fellow-creatures."

"One

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"One conſequence of this eſtabliſhment has been, that ſeveral labourers, who have large families, and are induſtrious and deſerving, have found themſelves exonerated of a great part of the maintenance of their children by their richer neighbours; who each take ſome of theſe little ones, in their turn, under protection, and ſubſcribe for them to the public dinner. This contributes to increaſe that mutual good will and connexion, which *ought* to ſubſiſt between the rich and the poor; and makes the one mindful of his duty, and the other ſatisfied with his condition."

OBSERVATIONS.

"The benefits of this eſtabliſhment are many and various. It converts benevolence to better purpoſes, and into better channels, than thoſe through which it commonly flows; it brings the children of the poor into notice, teaching them regular habits, and the deſire of profiting by their own induſtry; and it not only ſupplies the perſons in the workhouſe, but ſeveral poor families that are out of it, with ſufficient food, comfortably, and at a very cheap rate. When a labourer requires relief out of the houſe, the overſeer, if he ſees cauſe, directs meſſes of the pariſh dinner, proportionate to the family, to be ſent to his houſe; and from fifteen to twenty indigent families, are

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ſupplied in this manner with a good meal at home every day. This affords much more effectual relief, and at leſs expenſe to the pariſh, than the little pittance of money which is uſually given, and which they have not the means to make a right uſe of. The poor who are in the workhouſe, are fed from the ſame kitchen, but dine in a ſeparate and diſtant part of the houſe; I except thoſe who are out on farmer's work, and who take their luncheon of bread and cheeſe with them, reſerving what is both gratifying and ſalutary to them, their right to the ſame hot meal for ſupper as the others have had at dinner. There are at preſent ſeventeen children, five old people, and twenty-three of middle age, in all forty-five perſons in the poor-houſe. I have had the pleaſure of ſeeing them alſo at their dinner to-day, and I thought they had as much appearance of comfort, as could be expected for the reſidents of a workhouſe; who are generally perſons ſuffering under ſome infirmity of mind or body, and are without proſpect of improving their condition."

"It is a melancholy truth, and the concealment will prevent the correction of the evil, that the poor of England, in a country of plenty, are not properly fed. For the growth of youth, and for the ſupport of labour, in our northern climate, the ſtomach requires to be repleniſhed at ſtated times; and with ſomething different from bread and

and indifferent beer or water; a diet, which is now become a great deal too general, and is as little favourable to oeconomy as to health. The misfortune arises partly from themselves, as far as it is founded in prejudice and in ignorance of their own interests; but if it is in the power of any other classes of society to correct the evil, and, by gradual and gentle means, to give them a better and more wholesome system of food, the *fault*, I will venture to say the *crime*, is theirs, who leave an important act undone, which it is their duty, and in their power to do. The example of what has been effected by Mr. Conyers at Epping, and by Lord Winchilsea at Oakham, is imitable and applicable through every part of the kingdom. The expense is trivial, the trouble inconsiderable; and if it were generally adopted, the rising generation would carry with them into life more regular habits, and more vigorous health, and better stamina than do now in general belong to the lower classes of society. I therefore conclude, with earnestly recommending it to the public, as the object of example and imitation."

3d March 1798.

I proceed now to give an account of the rise and progress of the Schools

which are chiefly under my own immediate management, which I ſhall do in detail: not becauſe I am vain enough to ſuppoſe theſe ſchools are better conducted than others of the ſame deſcription; on the contrary, I am very ſenſible, that there are many which excel them; but as the hiſtory of their firſt eſtabliſhment was given in the former edition of this work, and they have proved ſucceſsful, I am deſirous of adding my own teſtimony in the fulleſt manner to the utility of this ſpecies of charity; and I have another reaſon for laying this account of our ſchools before *Ladies*, as thoſe in which the Girls are inſtructed are entirely under female direction.

An Account of the Sunday Schools and Schools of Induſtry in Old Brentford.

SUNDAY SCHOOLS were firſt opened in this town on June 18th, 1786. No place could be more unpromiſing to an experiment of this kind than

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than Brentford. In saying this, I do not mean to cast illiberal reflections on my neighbours, on the contrary I am happy to do them the justice of declaring, that those whose circumstances can afford it, are in general ready to promote any public work that has utility in view; and their cheerful contribution to the almost hopeless experiment of *Sunday Schools*, may be produced as a proof of my assertion.

In this town the proportion of poor inhabitants is very great, owing to the many labourers required in the market gardens, brick-fields, and farms which surround it. As these people are employed only at certain seasons, and there are no kinds of manufactures carried on, a great part of them are out of work for several months in the year, which occasions a variety of distresses, as well as of irregularities of conduct among the poor. So little sense had the lower kinds of people of religious duties, that before the schools were established, the generality of poor children, instead of going to church on Sundays, were suffered to run about the streets ragged and dirty from morning till night, to the great disturbance of the regular part of the inhabitants. But through the blessing of God a happy change was soon effected, and the schools have succeeded wonderfully well considering the many disadvantages which attended the undertaking.

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My much eſteemed and valued friend the Rev. *Charles Sturges*, who was at that time vicar of *Ealing*, was the firſt propoſer of theſe ſchools in that pariſh, of which *Old Brentford* is a part; and he ſet a laudable example to his pariſhioners, by beginning the ſubſcription with a donation from himſelf; and urging the matter with zealous perſuaſions to all within his influence. He likewiſe explained from the pulpit of the pariſh church, the nature and benefits of the inſtitution; as did the Rev. *Charles Coates*, miniſter of the chapel in *Old Brentford*, from his, in a very forcible manner. A *Subſcription Book* was then opened, and it was thought adviſeable to recommend to the peruſal of the principal inhabitants, the various ſermons and tracts which had been publiſhed in favour of *Sunday Schools*, in order to increaſe their zeal in the cauſe.

After the ſubſcriptions were collected, *Charity Boxes* were put up at the chapel door *, to afford opportunities for ſuch perſons to contribute as could only ſpare ſums which might have been withheld from an idea of their being too inconſiderable for the *Subſcription Book*.

In order that the poor might perfectly underſtand the matter, it was thought expedient for

* Theſe have not anſwered expectation, but they ſometimes receive donations from ſtrangers.

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ſome perſon, beſides the clergyman of the pariſh, to go among them and deſcribe to the parents *individually* the nature of the inſtitution. This was attempted in a very familiar and explicit manner, and the poor were admoniſhed to avail themſelves of this opportunity of conciliating the favour of their ſuperiors, by accepting with humility and gratitude an offer which was made with a view of promoting the preſent and future welfare of themſelves and families. This office of ſeconding the invitation of the miniſters, was undertaken by a female ſolicitor, from an idea that her arguments would be more likely to prevail with her own ſex, to whoſe ſhare the management of children uſually falls in the lower, as well as higher claſſes of life.

It was thought proper to take this route in thoſe hours when daily labour engages working men from home, and to leave to their wives the taſk of communicating the offer to them.

In this perambulation a liſt was taken of the candidates for admiſſion, which contained the names of *five hundred* children, including *Girls* and *Boys* of five years old and upwards, whoſe mothers with joy and thankfulneſs eagerly caught at the advantage of procuring what they call *learning* for their children. A few, a very few parents behaved with incivility; but compaſſion for the poor children inclined their profeſſed friend to excuſe

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cuſe this for their ſakes; not doubting but that theſe very women would become petitioners for the admiſſion of their children as ſoon as any apparent benefit ſhould ariſe from the eſtabliſhment of the ſchools: the event anſwered this expectation *.

When the liſt was examined, a calculation was made, whether the ſum ſubſcribed was adequate to the expenſe of inſtructing all the candidates; and on finding that it was not, it was reſolved to exclude for the preſent the younger children, and to receive but one child out of each family; ſo as to eſtabliſh at firſt *three Schools* only, conſiſting of *thirty ſcholars each*, viz. one for the biggeſt boys, and two for girls and little boys.

The next meaſure was to engage teachers, to hire rooms, and procure forms for the ſchool, and ſeats at the church and chapel, and to provide books, &c. numbered tickets containing the names of the reſpective teachers written on them, and their allotted ſcholars, were alſo prepared. A notice according to the uſual form, naming the day on which the ſchools would be opened, was printed and ſtuck up in different parts of the pariſh, and diſperſed from houſe to houſe by the beadle; an Admonition to Parents from the Vicar was alſo diſperſed.

* See an inſtance of this in page 163 of the foregoing work.

After

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After this the admiſſion tickets for the children were delivered at the parent's habitations by the perſon who had before taken the liſt; this mode was adopted in preference to that of letting the poor people fetch the tickets, as moſt likely to prevent the clamorous complaints which might have enſued, had any been ſent back without them; and it implied a greater degree of kindneſs and attention towards the poor, who in general ſeemed to regard the viſit in the light of a great favour conferred upon them.

On the day appointed *three ſchools* were opened, as propoſed, and each teacher had at firſt an allotment of *thirty ſcholars*, but the number was afterwards encreased to forty and even fifty. Contrary to expectation ſeveral parents who could afford to pay for their children at day ſchools entreated permiſſion for them to join the Sunday ſcholars, and it was thought expedient to grant this requeſt, becauſe ſuch children, though not in rags, are nevertheleſs objects of a charity which has in view the reformation of manners, the implanting religious knowledge, and the proper obſervance of the Sabbath Day,—points which are too much neglected by the parents. A condition was made, that all articles of finery ſhould be laid aſide, which was in general readily complied with.

On

On the day appointed viſitors attended at each ſchool, viz. Gentlemen at the Boys, and Ladies at the Girls, to receive the children who had brought their tickets, and though there were many who made a very neat appearance, ſuch a ſet of deplorable dirty ragged creatures preſented themſelves amongſt them as it is ſhocking to recollect. But when it was conſidered that ſome parents ſcarcely know what cleanlineſs is, and many are deſtitute of the means of cleanlineſs, it was thought prudent to avoid diſcouraging any, by ſending back their children, unleſs a wilful inattention to this article was viſible; inſtead of doing this, praiſes were beſtowed on the cleaneſt children; and gentle meſſages ſent by the others, deſiring their parents to clean them better in future; a preſent of combs and bruſhes was alſo made to thoſe who had not any before; articles of neceſſary apparel were alſo ſupplied by the charity of ſome of the ſubſcribers, but the poor were informed that theſe were *private benefactions*, independent of the Sunday School ſubſcription, leſt too great expectations from it might have been formed, and the exertions of the parents reſtrained.

When the children were all collected, they were deſired to kneel down, while a viſitor opened each ſchool with a prayer, acknowledging the merciful goodneſs of Almighty God, in ſuggeſting this

this means for diffuſing the knowledge of Chriſtianity amongſt the poor; and imploring the divine bleſſing on the inſtitution in general, and on that ſchool in particular, concluding with the LORD'S PRAYER. Enquiry was then made into the proficiency of the ſcholars, and they were formed into claſſes accordingly; after which they ſet out, two and two, to church; and many of them, for the firſt time in their lives, entered the houſe of God! Thoſe only who have been concerned in ſuch an undertaking can form an adequate conception of the joy felt by every Chriſtian who had been inſtrumental to this happy increaſe of the congregation, when they beheld this intereſting ſight; when they heard thoſe tongues joining in prayers and praiſes to God, which but for their interpoſition, would probably have been uttering profane language. Sermons were preached by the reſpective miniſters, which ſtrengthened the reſolution of the managers to perſevere, and heaven has hitherto proſpered their humble labours *.

At firſt it was found extremely difficult to get into a regular method of teaching in the Girls Schools, as moſt of the ſcholars were ſo deficient as not even to know a ſingle letter of the alphabet, and many, nay even of the biggeſt, were not

* We have had but few of the children, mentioned in page 301, ſince the poorer ſort were clothed in an uniform.

able

able to tell *Who made them*; but having the advantage of a number of viſitors, their improvement was rapid, and the buſineſs of teaching ſoon became much eaſier. It was remarked that the boys in general had had more inſtruction than the girls, for numbers of them could read with tolerable fluency; but in reſpect to religious knowledge, and civility of manners, many of them were as untaught as the ſavages of America: and an arduous taſk it was found, at firſt, to govern them.

Amongſt the firſt viſitors of the Brentford Schools were ſeveral *young Ladies*, ſome of whom ſtill continue their aſſiduities, and others who have ſince removed to diſtant places have either attended on Sunday Schools in their new neighbourhoods, or inſtructed a claſs of poor children at their own houſes.

At an early ſtage of our humble eſtabliſhment, the young Ladies of two boarding ſchools ſupplied nearly an hundred caps, and a number of tippets, which, though made of old cloth, greatly improved the appearance of the children; and many articles of clothing were, from time to time, beſtowed by the ſubſcribers and others, which made the parents ſenſible that it was for their intereſt, as well as for their childrens, to keep them ſteady to the ſchools. But ſtill there was no employment for them in the week; a wiſh was naturally formed to add a *School of Induſtry* to the *Sunday Schools*, but

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the fund would not admit of the expenſe; the means, however, were very unexpectedly and providentially ſupplied. A benevolent Lady who was at that time a ſtranger to me, made a preſent of a *ſpinning wheel*, of a particular conſtruction, for ſetting thirteen little children to work, which led to the eſtabliſhment of the *Schools of Induſtry*.

Before the expiration of the ſecond year, our humble ſchools were honoured with *Royal Patronage*, our gracious QUEEN beſtowed a liberal donation, which has been continued annually, and though from various incidental circumſtances the fund has fluctuated, it has hitherto been found adequate to every purpoſe.

When the *Sunday Schools* were firſt ſet on foot, it was open to Proteſtant Diſſenters, and an offer was made to allow their children to go to *meeting*, on condition that the miniſter would anſwer for their doing ſo; but it was agreed that theſe children ſhould go to *church* with the others, and the Rev. Mr. *Bradſhaw* preached two ſermons for the benefit of the ſchools, and continued to do ſo annually to the time of his deceaſe; the young Ladies of his family were conſtant viſitors, and the poor children they inſtructed ſuſtained a great loſs when one of their excellent friends died, and the other removed from the town. The annual ſermons at the meeting have been diſcontinued for ſeveral years, but ſome of the firſt friends to the inſtitu-

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inſtitution in Mr. Bradſhaw's congregation, ſtill kindly contribute to the ſupport of the ſchools as *annual ſubſcribers*; and a ſermon is preached every year, at the next pariſh church, for their benefit.

There are at preſent two Sunday Schools for Girls, and one for Boys in *Old Brentford*, and one for Girls in *Ealing*. The number of Boys is at preſent upwards of forty, and nearly one hundred Girls, ſixty of the latter are in the *Schools of Induſtry*, and ſome *little children* in a *Day School*. I ſhall ſubjoin a ſtatement of the laſt year's account, which will ſhew the various articles of expenſe for the different ſchools, and the reſources from whence they were ſupplied.

THE SCHOOLS OF INDUSTRY, as was before obſerved, originated from the donation of a ſpinning wheel, for the employment of a few of the poor Girls of the Sunday Schools, at flax ſpinning. To this was added a *ſchool for knitting ſtockings*, and another for *plain work*. My firſt idea was that they would all produce pecuniary profits; however, being unacquainted with the buſineſs both of ſpinning and knitting, I was deceived in my calculations.

The ſpinning-wheel above-mentioned (of which a deſcription, accompanied by two plates, was given in the *Firſt Edition* of my *Œconomy of Charity*) was of a very peculiar conſtruction; it was found very uſeful as long as it kept in order, as it employed

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ployed *little children*, and admitted of their *ſtanding* at their work; for the operation of *the foot*, was ſaved by means of a large horizontal wheel which put all the ſpindles in motion; but when this machine got out of repair, though ſimple in its conſtruction, it became uſeleſs, as no common workman that we were able to meet with, could rectify its movements: added to this, the ſpinning buſineſs was ſo managed by the miſtreſs, as to occaſion a great loſs, inſtead of producing the expected profits; for the thread which was ſpun, was much coarſer than it ought to have been, conſequently the cloth woven from it, though of a very ſtrong texture, was too dear to find a ready ſale; and the mothers of the girls had ſuch a predilection for the *plain work School*, and ſuch a prejudice againſt the employment of *ſpinning*, that we found it neceſſary to lay the wheel aſide, to our very great regret. Nor did our *Knitting Schools* turn to better account, for the children waſted a great deal of worſted in learning, and the ſtockings were badly ſhaped, &c. &c. in ſhort, this School, through bad management, was alſo obliged to be given up, on account of the *actual loſs* attending it.

In the beginning, the *Plain Work* Scholars were ſent in *diviſions* to Miſtreſſes who kept *Day Schools*, who were paid for them as for their other Scholars; but this made confuſion, and after a time, the girls were all collected into one School, under a miſtreſs, who

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who took no other Scholars, and we were ſo fortunate as to obtain work from a Ready-made Warehouſe, which, though at a very low price, anſwered much better than either the ſpinning or knitting had done. At the ſame time, I am of opinion, that under better miſtreſſes than it was our lot to meet with, and a more ſkilful inſpector than myſelf, the latter would have been more productive; and this opinion is confirmed by the ſucceſs of the School at Richmond, which ſet off upon the ſame Plan, under the management of Ladies, who ſtill continue to attend them with unremitting zeal.

About four years ago there being ſome overplus money, a *School of Induſtry for Boys* was eſtabliſhed, which was found to anſwer ſeveral good purpoſes, as it employed a number, who would have been idle for ſome months in the year, as they unfortunately are at this time, for want of employment; but there was no poſſibility of keeping on this School after a time, without incurring a greater expenſe than the Fund would bear; while it continued, it was managed upon a very œconomical Plan. A woman maintained by the Pariſh was induced, for the conſideration of a ſhilling a week, in addition to her victuals from the Workhouſe, a preſs-bed, her tea-kettle, and other little comforts to herſelf, to exchange her abode in the Workhouſe for the School Room, and to undertake the management

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ment and inſtruction of upwards of twenty boys, at carding and ſpinning coarſe wool for mop yarn; the boys kept with tolerable regularity to their work, and being allowed half their earnings, were able to purchaſe ſhoes and ſtockings and other articles of apparel. Whenever they could procure work *out of doors*, they were allowed to abſent themſelves, and were re-admitted into the School when thoſe employments ceaſed.

A maſter attended for two hours twice a week of evenings, to teach them to read, and a Gentleman who ſupplied the School Room gratuitouſly, was ſo good as to inſpect the School and keep the accounts; and the School went on very comfortably for between *two* and *three years*, when unfortunately the firſt miſtreſs married, and left the place; and the women who were afterward appointed in ſucceſſion, managed ſo ill, that the Manufacturer who ſupplied the wool, would ſend no more, ſo the School was at an end; and though a very profitable School for girls has been eſtabliſhed in its ſtead, I can never think of the failure of the other without great concern; for I am fully convinced, from the good effects reſulting from the kind Patronage of one benevolent individual, that a School of Induſtry for Boys would anſwer in every Pariſh, would the *Gentlemen* of the place make it a general concern, like thoſe at *Lewiſham*, to ſet poor children to work, and allow the

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the Ladies to take an active part in their inſtruction. The miſchief that is done to ſociety, as well as to boys between the ages of ſix and twelve years, by ſuffering them to grow up in idleneſs, is inconceivably great; nor is it effectually remedied, even by putting them to *Day Schools*, as thoſe parents do who can afford it; for in ſpite of all a maſter's vigilance, boys idle away a great part of the ſchool-hours, even at their deſks; and it has been found by experience that thoſe who have been taught only for *half an hour* at a time *each day*, have made a greater progreſs than others, who have ſet at their books *day after day*, without any other employment.

Indeed, I am perſuaded, that *Evening Schools* are the beſt for boys in the lower claſſes of life, not only becauſe they leave time for labour, but alſo as leading to the habit of employing the evenings in reading for improvement.

But to return to the *Schools of Induſtry* in Brentford. At preſent, there are three of theſe Schools, in one of which 40 *girls* are conſtantly employed at *Plain Work*—Another for 20 younger girls, who wind cotton, and pick ruſhes for the uſe of Tallow Chandlers.

The principal dependance of the *Plain Work School* is upon the *Ready-made Warehouſe* from whence they are ſupplied with *Soldiers' ſhirts*, which are

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are paid for at the rate of 5*s.* per dozen. Though the price is low, this work anſwers very well; and other plain work of a finer kind is ſent to the School by the Ladies of the neighbourhood, and the girls having the advantage of a very good miſtreſs, ſoon become expert at their needle. Both the cotton work and ruſh-picking are very profitable, and may be done very well by children, but they require vigilant attention in the Miſtreſs.

In theſe Schools the girls are allowed *half their earnings*, provided they do their daily taſk, for which they receive a ticket, and the full amount of their accumulated tickets in money or clothing, is given them every half year. Some of the girls earn as much as a *guinea and a half* in the courſe of the year, with which, and the amount of their penny, and other *Reward Tickets* (for which they are paid with the other Sunday Scholars) they are furniſhed with a very comfortable change of clothes, and have ſomething to lay out when they go to ſervice, which is a great means of getting them into decent places, for many people are ready to make trial of a neat tight girl, who would not like to take a dirty ragged one, or to be at the expence of clothing her at a venture. Vacancies in the *Cotton School* are filled up from the *Sunday School*; and vacancies in the *Plain Work School* from the *Cotton School*. Though the children can earn

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more at *winding* and *picking ruſhes*, than at the needle, *Plain Work* ſtill bears the preference with the parents; perhaps partly, becauſe in the one School they are taught to *read*, in the other not.

There are two Sunday School Maſters, Father and Son, who are paid 3*s*. per Sunday between them for teaching all the boys; and three School Miſtreſſes, who are paid at the rate of 2*s*. per Sunday each, and the ſame for *Chriſtmas Day*, *Good Friday*, and the *General Faſt Day*. Fourpence per week is paid for each girl in the *Plain Work* School. Thoſe girls who have voices, are taught to accompany the Organ at the Chapel, and they ſing plain Pſalm tunes, in which many of the congregation join.

Each Sunday School is divided into Claſſes, and in the Girls School, each Claſs has Viſitors: the Boys ſometimes have Viſitors, but not conſtantly. The hearing the backward children read, is chiefly left to the Miſtreſſes, for as all the girls in ſucceſſion have the advantage of being taught to read in one of the Schools of Induſtry on week days, and moſt of the boys go either to Day Schools, or Evening Schools, there is not occaſion for the Viſitors to take much of this fatiguing buſineſs upon themſelves; which leaves them more at liberty to give *Religious Inſtruction*. And Viſitors would find as little to do in the Boys' Schools, were they to attend.

All

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All the Scholars are taught progreſſively, according to the *Plan of appropriate Inſtruction for the Children of the Poor*, of which I have already given a general account. But for the information of ſuch Ladies, as may be diſpoſed to make trial of it at the commencement of a *Sunday School*, I will now mention the Books, &c. which in in my opinion, are ſufficient for the purpoſe at *firſt*, viz.

Some *Alphabets* and *Firſt Leſſons*, ſuch as are at the beginning of *The Charity School Spelling Book, Part* 1.

A half ſheet, containing a number of theſe leſſons of a ſize to paſte upon *common cards*, may be printed at a trifling expence; and they would ſave Books very much in the loweſt claſs, as one card at a time would be ſufficient for each child, and ſerve others afterwards in ſucceſſion. For the next Claſs, * the 1ſt *Part of the Charity School Spelling Book* ſhould be provided; and for the next, *The Abridgement of the Scripture Hiſtory* from the *Old Teſtament*; and the 2d *Part of the Charity School Spelling Book*. Theſe with a 1ſt *Volume* of the *Teacher's Aſſiſtant* for each Teacher or Viſitor, together with a *Marking Book* for each Claſs (of which a ſpecimen page is given in the Teacher's Aſſiſ-

* Theſe Leſſons may be had at Mr. Johnſon's, No. 72, St. Paul's Church Yard.

tant) will be ſufficient to begin with, unleſs any of the Children ſhould be able to read in the *Common Prayer Book*, in which caſe, they ſhould be furniſhed with it. The other Books may be ſupplied, as the Childrens progreſſive improvement ſhall require.

The following Rules, are printed in a little Book, to be given to each Child at admiſſion into the *Sunday School*.

RULES for the SUNDAY SCHOOL.

All the children admitted into this ſchool will be required to obſerve the following Rules.

1. To attend ſchool every Sunday, both morning and afternoon.

2. To be in ſchool by nine o'clock in the morning, and at two in the afternoon, both ſummer and winter.

3. To come with their faces and hands waſhed, their hair combed, their ſhoes clean, and their other apparel as neat and tidy as their parents can make them.

4. Thoſe who can read in the Prayer-book, to learn the collect every Sunday, and take care to remember what text the Clergyman preaches upon.

5. To uſe no bad words either in ſchool or out of it.

6 To be good-natured to their ſchool-fellows.

7. To hurt no dumb creatures.

8. To take no books or any thing elſe out of the ſchool.

9. To walk to and from church in an orderly manner, as the teacher ſhall direct.

10. To go very quietly into church, and take their places without ſcrambling or puſhing one another.

11. To

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11. To keep from ſpeaking any thing in church except ing their prayers.

12. To read or repeat all they have learnt of the church ſervice.

13. To ſtand up, or kneel, when the reſt of the congregation do ſo.

14. To ſtand up when the Pſalms are ſinging; but not to ſing unleſs they are in the ſinger's claſs.

15. To ſpeak loud when they ſay the Catechiſm, but not louder than other people in the prayers.

16. Never to keep company with thoſe who have been turned out of the ſchool for ill behaviour, or with any other wicked boys or girls.

To carry their Sunday gowns to the Miſtreſs every Monday Morning, well bruſhed, and fuller's earth upon the ſpots, if there are any; to fetch them on Saturday, and mend them if neceſſary.

The REWARDS *and* FORFEITS.

Thoſe boys or girls belonging to the Sunday Schools, who are in ſchool before nine o'clock in the morning, and bring a *halfpenny* with them, will have a *penny ticket* given them, provided they have kept conſtantly to the ſchools for a month before, and attended the laſt Sunday afternoon.

Thoſe girls or boys who do not attend School at the appointed hours, or who ſtay away either morning or afternoon, to forfeit three-halfpence inſtead of having the penny ticket.

The ſame forfeit for ill-behaviour at church or at ſchool.

If any ſcholar leave off coming to ſchool, without a good reaſon, he or ſhe will forfeit their tickets, and have only their halfpence back again which they brought.

Tickets, the value of *two-pence a dozen*, will be given for learning the *Collects* and other taſks by heart. A ticket to be paid as a forfeit for not learning the taſk.

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The amount of the *penny* and other *reward tickets* in the childrens poſſeſſion at the end of the year, to be given in neceſſary clothing.

The laſt year's gown to be given to each girl for every day wear; and a new one to be provided for her, in caſe ſhe has not worn the other contrary to rule.

Sixpence per Sunday to be forfeited for wearing the Sunday gown in the week, till the coſt of it ſhall be paid.

Rewards of Books to three ſcholars in each claſs, who ſhall have in the courſe of the year Number 1, 2, 3, marked the ofteneſt againſt their name.

To PARENTS.

As nothing is intended by theſe Rules but the good of the children, it is expected that Parents will do alkin their power to have them obſerved, for the following reaſons:

1. If the children do not attend *every Sunday*, they will not get the habit of keeping the Sabbath-day holy; and if they break God's commandments they cannot expect his bleſſing.

2. If they are not in ſchool as ſoon as the reſt, they cannot be taught as much.

3. If they go to ſchool dirty and untidy, they will diſgrace their parents, as well as be unfit to go into the houſe of God.

4. If they uſe bad words they will break God's commandment, and will not be looked upon by good people.

5. If they are not good-natured to their ſchool-fellows, they will not be Chriſtians; for our Saviour Jeſus Chriſt commanded that all Chriſtians ſhould do unto others as they would others ſhould do unto them: therefore parents ſhould teach their children to be good-natured at all times to every body.

6. If

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6. It is a very great cruelty to hurt dumb creatures; therefore parents ſhould take care that their children do not make playthings of birds, kittens, &c. or uſe cattle ill.

Many a well-diſpoſed child is ſpoiled by wicked companions: if parents have any regard for the happineſs of their children, they will keep them from all ſorts of bad company, and will admoniſh them to comply with all the other Rules of the ſchool.

It is alſo expected that parents hear their children ſay their prayers night and morning, and make them learn their taſks: alſo, that they will make a point of ſetting their children an example of ſobriety and good behaviour, and that they go conſtantly to church on the Sabbath day. If parents thus do their part, they may reaſonably hope that, through the bleſſing of God, and the pains which will be taken in the ſchools, their children will prove comforts and bleſſings to them when they grow up.

It is farther expected that no parent keep a child at home, unleſs in caſes of real neceſſity, and that in ſuch caſes they contrive to ſend word.

It is farther expected that, if any parents chooſe to take their children away from the ſchool, they go and inform the managers of their intention in a civil manner, and that they do not go to the ſchool at any time to make a diſturbance.

The following Book was printed for the Girls in the *Plain Work* School.

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The Scholar's Book; compoſed for the uſe of Children, belonging to a School of Induſtry.

Dear Child,

In this little book you will find the Tables of Virtues and Vices explained which are hung up in your School Room; * *therefore you muſt not plead ignorance as an excuſe for any of the crimes mentioned in them; but muſt expect to be puniſhed, if you are guilty of them.*

It is hoped that you will ſtrive to gain the Rewards held out to the virtuous, and to keep from puniſhments, that you may have a good character, which you will find of great value to you throughout life; for nothing will help you forward in this world ſo much as a good character; and if you really deſerve it, you will be happy in the next world too; not for a few ſhort years, but for ever and ever.

Study this book then with attention, and let not any children be better than you; but let your friends who are ſo anxious for your happineſs, have the comfort of rewarding you, and ſigning your certificate; which, though it is to appearance nothing but a printed card, may be of more real advantage to you than a preſent of money; for money will not purchaſe a good character, or procure a good ſervice.

* The Tables are ſold on an open ſheet, at Mr. Johnſon's, No. 72. St. Paul's Church Yard.

VIRTUES

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VIRTUES AND GOOD QUALITIES TO BE PRACTISED.	VICES AND FOLLIES TO BE AVOIDED.
Piety	Impiety
Reverence	Profaneneſs
Obedience	Diſobedience
Honeſty	Diſhoneſty
Meekneſs	Anger
Truth	Falſehood
Goodnature	Illnature
Civility	Rudeneſs
Temperance	Intemperance
Induſtry	Idleneſs
Modeſty	Boldneſs
Carefulneſs	Waſtefulneſs
Prudence	Imprudence
Gratitude	Ingratitude.

THE VIRTUES.

PIETY is remembering GOD. It is your duty to remember your CREATOR in the days of your youth. To remember GOD, is to keep in mind that he is your Maker, Governor, and Preſerver: and you ſhould ſhew that you do ſo by praying to GOD, and praiſing him every morning and night.

REVERENCE, is ſhewing the higheſt regard for the honour of your Creator, by ſpeaking of him as the greateſt and beſt

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of Beings, and never mentioning any of his names or titles but with the moſt aweful reſpect.

Obedience, is part of *your duty to your neighbour*, which requires you to ſhew obedience, or to obey your teachers and other ſuperiors. To obey, ſignifies to do what they order you, and to keep from doing what they order you not to do. If you do not obey them, you cannot be the better for their inſtruction and advice.

Honesty, ſignifies to be true and juſt in all your dealings, giving and paying every one his due; and not taking from them, or keeping from them, any thing that is their right: this is a part *of your duty to your neighbour*. If you are ſtrictly honeſt, you will not take the leaſt thing from any one without their leave. If you are guilty of thieving or pilfering, ever ſo ſecretly, God can ſee you, and will puniſh you for it.

Meekness ſignifies mildneſs and gentleneſs of temper. Our Saviour Chriſt ſet us an example of meekneſs, and ſaid, "Come learn of me, for I am meek and lowly."

If you are meek, you will, like your Saviour, return a mild anſwer; you will never put yourſelf in a paſſion, or quarrel.

Truth. By truth is meant being ſincere in word and deed, ſpeaking as you think, and doing as you promiſe.—God calls himſelf in ſcripture a God of truth, who hates liars, and who abhors all kind of deceit. God requires us to ſpeak the truth from the heart, and to keep from all kinds of falſehood and fraud. Liars and deceivers are hateful to God and men. If all men were to lie, cheat, and deceive, there would be no order, peace, trade, or friendſhip, in the world. Mankind would be as bad as a parcel of wild beaſts biting and devouring one another.

Goodnature. Signifies a deſire to make every body happy as far as lies in our power. This is the true temper of Chriſtians: it inclines them to love their neighbour as them-

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themſelves, and to do unto others as they would have others do to them; to behave and ſpeak with kindneſs at all times.

Civility ſignifies ſuch good behaviour as will make you pleaſing to your ſuperiors and equals. If you are civil you will behave with reſpect to ladies and gentlemen. You will ſay, Sir, or Madam, when you ſpeak to them; you will riſe from your ſeat when they come into a room where you are ſitting; you will make a curtſey to them when you meet them, or when they give or take any thing from your hands; you will look up when they ſpeak to you but never ſtare at them; you will liſten attentively to them; you will call your miſtreſs madam, and curtſey to her when you come in or go out of the room; you will call your ſchoolfellows by their proper names, and ſay "pray" to them when you want them to do any thing for you, and "I thank you" when they have done it.

Temperance ſignifies keeping from gluttony and drunkenneſs. Thoſe who in their early years uſe themſelves to drinking any kind of ſtrong liquor, are in great danger of becoming drunkards. It is a moſt ſhameful thing for a woman to get drunk, or even to have her breath ſmell of drams. Beſides, thoſe who take ſuch hot things into their ſtomachs, run the hazard of deſtroying their lives, and will certainly hurt their health, and bring themſelves to diſtreſs and ſhame.

Industry. To be induſtrious is to be diligent in your work. We have ſix days in the week allowed us to work or fill up with employments that will be uſeful to ourſelves or others. Many people in the world have no means of getting a livelihood in an honeſt way but by working, and you are among this number. You could not have the learning you now have, nor ſuch neat clothing, if you were not in a ſchool of induſtry. And if you let this opportunity

ſlip-

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ſlip, you may never have ſuch another; therefore do not give way to ſloth or idleneſs, but get a habit of being induſtrious; for ſloth and idleneſs will certainly bring you to beggary and wretchedneſs.

Modesty ſignifies behaving, talking, and dreſſing, in a manner becoming your ſex and ſtation. Every woman and girl, let her condition in life be what it will, ſhould be modeſt; for it is a great ſhame to be otherwiſe. She ſhould not be deſirous of finer clothes than her circumſtances will allow; for the deſire of ſuch things has been the ruin of many a girl. Modeſty is the beſt ornament a female can have.

Carefulness ſignifies taking care not to waſte or ſpoil any thing. Poor people ſhould be very careful, becauſe it is difficult for them to get the things they want.

Prudence. If you are prudent you will chooſe proper companions, and not ſuch as will lead you into wickedneſs and folly; you will think before you ſpeak, and not talk of things that do not concern you.

Gratitude ſignifies a deſire to make the beſt return in your power for the favours beſtowed upon you and the kindneſſes ſhewed to you. If you have gratitude in your mind you will think yourſelf much obliged to thoſe who ſubſcribe to the ſchools; and will take care to improve in every reſpect, that their money and advice may not be thrown away upon you. You will alſo think yourſelf obliged to thoſe who get work for you, and will take pains to do it well that they may have credit from employing you; and you will endeavour to behave ſo that all your friends may have the comfort of ſeeing you in the way to do your duty, and become uſeful in the world; and you will pray God to bleſs all your benefactors, that is to ſay, all who ſtrive in any way whatever to do you good.

THE

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THE VICES, &c.

IMPIETY is forgetfulneſs of God. If you neglect to ſay your prayers morning and evening, or to keep the Sabbath-Day holy; or if you laugh or play while prayers are ſaying, you will be guilty of *Impiety*.

PROFANENESS. If you take the names of God in vain; that is, if you ſay, in common diſcourſe, God, Lord Jeſus Chriſt, O gracious! O merciful! Lord bleſs me! or any thing elſe that ſhould be ſaid only to God, you will be guilty of *Profaneneſs*.

DISOBEDIENCE. If you break God's commandments you will be guilty of the ſin of diſobedience. If you refuſe or neglect to do any thing that your parents, the miſtreſs or the viſitors of the ſchool order you to do; or do any thing that they order you not to do, you will be *diſobedient* to them.

DISHONESTY. If you take away your Sunday gown, the books, or any thing elſe belonging to the ſchools; or if you pilfer things from your ſchoolfellows, or any other perſon, you will be guilty of *Diſhoneſty*.

ANGER. If you put yourſelf in a paſſion, if you ſpeak in a croſs, peeviſh way to any of your ſchoolfellows, if you wiſh for miſchief to befal them, if you are ſullen or ſulky, you will be guilty of *Anger*.

FALSEHOOD. If you ſay any thing that is not true, if you promiſe any thing that you do not perform, if you do any ſly thing, either to hide a fault or gain any end, you will be guilty of *Falſehood*.

ILLNATURE. If you do any thing to vex or teaſe a ſchool-fellow, if you ſpeak with pleaſure of the faults of other people, if you refuſe to help them when they ſtand in need of your aſſiſtance, if you ſcoff at them for being lame or crooked, or for any other natural defect, you will be *Ill-natured*.

RUDENESS.

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RUDENESS. If you behave with any kind of diſreſpect to your miſtreſs or any viſitors who come to the ſchool, or to any of your ſuperiors; if you do not liſten to thoſe who inſtruct you, if you diſturb them when they are talking or reading to others, if you do not ſpeak properly to your ſchoolfellows, if you call them names, or if you try to crowd them, or get their ſeats from them, you will be guilty of *Rudeneſs*.

INTEMPERANCE. If you are known at any time, by the ſmell of your breath, or otherwiſe, to have taken ſpirituous liquors, you will be charged with *Intemperance*.

IDLENESS. If you ſtay away from ſchool without leave, if you come late either morning or afternoon, if you play in ſchool hours, and if you dirty your work, or have it to undo, you will be charged with *Idleneſs*.

BOLDNESS. If you are ſeen romping in the ſtreet, or any where elſe, with men and boys, if you are known to talk in a bold way, if you are ſeen liſtening to ballad-ſingers or reading ballad and fortune books, if you do not put on your clothes neat and tight, and if you wear improper finery, you will be charged with *Boldneſs*.

WASTEFULNESS. If you wear any of your Sunday apparel every day, if you draggle your apron and petticoats, if you run in the dirt without pattens, if you go with your ſhoes unbuckled, if you tread them down at heel, if you go with holes in your ſtockings, or your clothes rent and torn, if you loſe many needles and waſte thread, if you dirty, dog's-ear, or tear the books, you will be guilty of *Waſtefulneſs*.

IMPRUDENCE and TATTLING. If you are ſeen in bad company you will be reckoned *imprudent*. If you bring idle tales into ſchool, or carry any out of it, and if you talk about other people's affairs, you will be charged with *Tattling*.

INGRATITUDE. If you do not endeavour to improve by the

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the advice and inſtructions that are given you, if you do your work badly, if you ſpeak unhandſomely of your miſtreſs, or of any of the viſitors of the ſchool, or of any one who is known to have been a friend to you, whether rich or poor, you will be guilty of *Ingratitude*.

Appropriate *Rewards* and *Puniſhments* were allotted for the ſeparate offences enumerated in the above Tables, but it was not found practicable to attend to minutiæ in a buſy ſchool. If a girl is guilty of immoral conduct complaint is made of her to the manager, and ſhe is reproved and admoniſhed; and if, after repeated trials, theſe fail, the offender is turned out of the ſchool. Whenever a girl ſtays away without leave, her abſence is marked down, and a deduction made from her ticket money for that time, at the rate of fourpence per week, the price paid for her ſchooling.

A Ticket of Good Behaviour is given to every girl who deſerves it, on her

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her leaving ſchool in the evening, the withholding of which is a great mortification, and would be a great puniſhment were parents to pay proper attention to it. The girls continue in the ſchool till they go to ſervice, when a *Certificate Card*, ſigned by the managers, ſetting forth how long the girl has been in the ſchool, and that ſhe has behaved well, is given her.

Reward books are beſtowed upon three girls in the head claſs, for the higheſt numbers in the *marking Book* uſed on Sundays, and ſuch girls as behave well, are encouraged by being occaſionally employed by their friends, after ſchool hours, in little houſehold matters, to prepare them for domeſtic buſineſs.

The benefits which have reſulted from theſe *Sunday Schools* and *Schools of Induſtry*, are generally acknowledged, and none can deny that a great change has

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has been made by them in the appearance and manners of the children.—The girls are now neatly clothed, thoſe of the School of Induſtry in *Green Gowns*, the Sunday Scholars in *Brown* ones. On Sundays they wear plain caps, and binders, white tippets and aprons; on week days the Induſtry Girls are required to wear coloured aprons, and handkerchiefs. By means of the *Penny* and other *Reward Tickets*, the Boys have been furniſhed with many uſeful articles of apparel. The moral improvement of the children in general has been proportionate to their outward appearance, and they are greatly civilized in compariſon of their rude ſtate at the commencement of the ſchools. Many of the Girls have been taken as ſervants into very reſpectable families, and have given great ſatisfaction; and from thoſe I have had in my own houſehold, I am convinced that a very uſeful ſet of domeſtic ſervants

vants might be obtained, by taking Girls thus trained, and attending to them afterwards; but if they are to be abandoned to chance, there is no saying that they will not be corrupted by the bad examples they are likely to meet with.

Considering the many disadvantages attending the Boys, they have greatly exceeded expectation, and the *Sunday School* has never been without those who were ready to learn any good thing their superiours were disposed to teach them; and could they all be employed in the week, the benefit of Sunday Instruction would be apparent: but let us hope that even by their being kept from rambling about on Sundays, and accustomed to the habit of going to church, much actual good is done. The misfortune is, that in towns and villages near London there are so many attractions to dissipation, so much bad example, and so many ill-advisers, that

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that a boy has very little chance of escaping corruption, unless he is so happy as to have careful religious parents.

It must be acknowledged that some of the *first scholars* in our schools turned out very indifferently; they were corrupted before they were admitted into the schools, and did not continue long enough in them to have their principles corrected, and their manners reformed. This I apprehend has been the case in most places, and to this may be imputed, in a great measure, the odium which has been cast on *Sunday Schools* by persons who did not consider that the same means, which if timely used, will *prevent evil*, may not be sufficient to *eradicate it* where it has taken deep root. However, this is a certain fact, which should encourage perseverance, that great changes for the better have frequently taken place even in those who

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who had contracted very bad habits.—And I have obſerved with great ſatisfaction, that the *Girls* who leave the ſchool, keep up the habit of going to church, even if their parents are neglectful of this duty.

As I am very deſirous that my propoſed method of conveying religious inſtruction in the way of *familiar converſation* ſhould be perfectly underſtood, I will here ſubjoin ſpecimens of the Teachers Books, by which an experiment may be made of them.

From the Teacher's Aſſiſtant, Vol. I. 2d. Edition.

LECTURE I.

Of God the Creator.

Inſtruction. There is ONE GOD THE FATHER ALMIGHTY, maker of every thing in heaven above and in the earth beneath, and in the water under the earth. God made the world, and all things in it from nothing. God is called the Creator, becauſe he made all things from nothing; there

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there never would have been any thing whatever, if God had not created it. God made the ſun, and the moon and the ſtars. He made the trees, the graſs, the plants, the flowers, and whatever grows in the earth or the water. God made all living creatures, the birds, the beaſts, the fiſhes, the worms; and all that crawl on the ground, and all the inſects that feed upon trees and herbs, and that fly in the air. God made mankind alſo. Mankind, ſignify all the men, women, and children. We belong to mankind. Mankind are called human creatures.

Queſtions. * Who made all things that are? (Anſ. God the Father Almighty.) How many Gods are there? (Anſ. One.) What did God make all things from? (Anſ. Nothing.) What is God called, becauſe he made all things from nothing? (Anſ. The Creator.) What is the meaning of the word *create?* (Anſ. To make things from nothing.) Is it not very wonderful to think of God's making all things from nothing? (Anſ. Yes.) Are there not a great many different kinds of creatures? (Anſ. Yes.) What kind of creatures do you belong to? (Anſ. Mankind.) Who are meant by mankind?

* Obſerve that the Anſwers are put betw t hooks, leſt common teachers ſhould be at loſs, when the children do not anſwer right.

Anſw.)

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(Anſ. Men, women, and children.) What elſe are mankind called? (Anſ. Human creatures.) &c.

Part of Lecture VIII, on Moral Duties.

Inſtruction. There is one kind of diſhoneſty, which is often practiced without thought by workmen, and that is waſting the time for which they are paid, and the materials belonging to the trade or manufacture they work at. Of the ſame nature with this, is the crime of many houſehold ſervants, who take every opportunity of being idle, and who make no ſcruple of waſting proviſions, or giving them away without leave; nay, too often they go farther, and pilfer tea and ſugar, and other things which they ſuppoſe will not be miſſed; but they ſhould remember, that nothing is hid from the eye of God, and that the *Day of Judgment* will come, when they will be called to account for all their bad actions.

Queſtions. Is it honeſt for workmen to waſte and deſtroy the materials and implements which they make uſe of? (Anſ. No.) Who do thoſe things belong to? (Anſ. Their Maſter.) Do they not coſt money? (Anſ. Yes.) Is it honeſt to neglect taking care of horſes and aſſes, and other dumb creatures belonging to a maſter? (Anſ. No.) Suppoſe thoſe creatures die from being ill uſed, who is the loſer?

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loſer? (Anſ. Their maſter.) How can the maſter get others? (Anſ. He muſt buy them.) Then the deſtroying his cattle is a kind of robbery, is it not? (Anſ. Yes.) What do maſters and miſtreſſes pay their ſervants and workmen for? (Anſ. Their time and their labour.) Suppoſe a man, a woman, a boy or girl, loiters away any of the hours they have agreed to work in, what do they do? (Anſ. They rob their maſter or miſtreſs.) Is it not juſt the ſame as taking money out of their pocket? (Anſ. Yes.) Is it not much better to be able to ſay when you take wages, *I earned this fairly and honeſtly?* (Anſ. Yes, &c. &c.)

From the Scripture Catechiſm, Vol. I.

SECTION IX, ON LESSON IX.

Read the whole Leſſon.

Explanation. The earth was now a *new world*, for every thing in it was renewed. Noah and his family, were the only human beings in it. And the LORD having ſuffered the curſe upon the ground to end with the wicked inhabitants, whom he ſaw fit to cut off, graciouſly reſtored the *bleſſing* he pronounced upon the earth at the creation; and gave mankind the like *dominion* over the lower creatures,

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creatures, which could never have been kept up, if God had not implanted in the nature of brute creatures a *fear and dread of mankind*, for many of them are much ſtronger than men. God alſo gave mankind leave to kill animals for food. In a ſtate of innocence, before death was brought into the world, mankind were to live upon fruits and herbs.

To reſtrain men from killing one another, God now made a Law againſt murder. It is an offence againſt God himſelf, to murder one of that kind which has borne the Divine Image.

To deliver Noah and his family from the dread of another general flood, and to prevent thoſe who ſhould come after him from living in fear of it, GOD vouchſafed to make an EVERLASTING COVENANT with mankind, and all other living creatures. The *Bow* which GOD appointed as the TOKEN of this Covenant, was the *Rainbow*. When a Rainbow appears, it is a ſure ſign that it does not rain all over the world at that time, for the Rainbow is occaſioned by the ſun ſhining upon the clouds.

The family of Noah kept together, for a conſiderable time after the flood; but all the nations that ever lived in the world, or who now inhabit it, proceeded originally from one or other of the three ſons of Noah.

Queſtions. In what light might the earth be conſidered

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sidered after the flood? (Anſ. As a new world.) Of how many perſons did the race of man conſiſt after the flood? (Anſ. Of eight perſons.) Who were they? (Anſ. Noah and his wife, and his three ſons, and their wives.) What did God graciouſly do, after he had renewed all things? (Anſ. God bleſſed Noah and his ſons.) What did God implant in brute creatures? (Anſ. A fear and dread of mankind.) What law did God make, to prevent men from killing one another? (Anſ. Whoſoever ſheddeth man's blood, by man ſhall his blood be ſhed.) Why is it a greater crime to kill a man than any other living creature? (Anſ. Becauſe man was made in the image of God.) What did God make with mankind, that they might not be afraid of another general flood? (Anſ. An everlaſting Covenant.) What did God promiſe? (Anſ. That he would no more cut off all fleſh, and deſtroy the earth by a flood.) With whom did God make this Covenant? (Anſ. With every living creature for perpetual generations.) Did God appoint any ſign or token of this Covenant? (Anſ. Yes, the Rainbow.) Did the family of Noah ſeparate from each other immediately after the flood? (Anſ. No, they kept together.) Who proceeded from one or other of the ſons of Noah? (Anſ. All the nations of the earth.) How long did Noah live after the flood? (Anſ. Three hundred and fifty years.) How

old was he when he died? (Anſ. Nine hundred and fifty years.)

Practical Inſtructions.

Inſtructions. Though God had vouchſafed to make an everlaſting Covenant, that the earth ſhould no more be deſtroyed by *water*, we learn from the New Teſtament, that it will finally be deſtroyed by *fire*, and that its deſtruction will be as ſudden as that of the old world by the flood. We cannot tell when this will happen; we ſhould therefore learn righteouſneſs and practice it, that we may not be cut off in our ſins. As God vouchſafed to take the lower creatures into his everlaſting Covenant, we ſhould learn from thence to treat them with kindneſs while they live, and to put them to as eaſy a death as poſſible, when we are obliged to kill them for food. And whenever we view a Rainbow, we ſhould call to mind God's mercy and goodneſs in making his everlaſting Covenant, and be thankful.

Queſtions. Will not the earth be deſtroyed again? (Anſ. Yes.) How will it be deſtroyed? (Anſ. By fire.) Is it known when this will happen? (Anſ. No.) What ſhould we do in order to be prepared for the end of the world and our own death? (Anſ. Learn

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Learn Righteouſneſs, and practice it.) Do ye think God will be pleaſed with thoſe who torture the creatures he has taken into Covenant with himſelf? (Anſ. No.) What ſhould the Rainbow put us in mind of? (Anſ. God's everlaſting Covenant.) Does not this Covenant concern us? (Anſ. Yes.) What ſhould we be then for it? (Anſ. Thankful.)

END OF VOL. I.

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